

THE CLOSING CENTURY.

THE CANADIAN

# LEWIS P. WORTH FRA

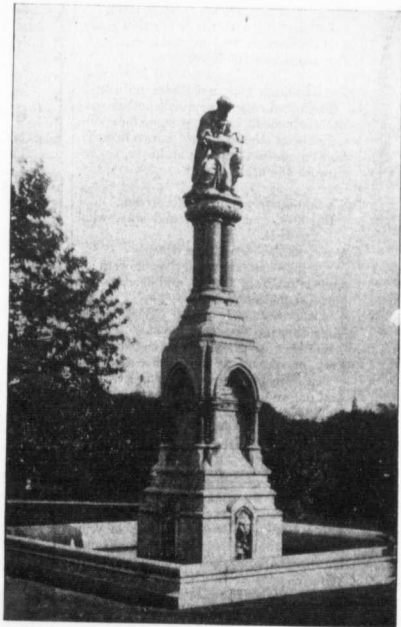
*Christian  
Endeavor*

Vol. 2

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DECEMBER, 1900

No. 12

*Missionary*

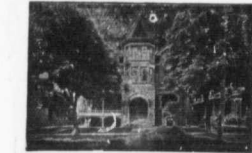


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### THE SILENT RIVER—A SONG OF THE CENTURIES.

BY R. WALTER WRIGHT, B.D.

Out from the Land of the Unknown,  
From mystic glacier or morass,  
Floweth a river vast and lone,  
As crystal clear, as smooth as glass:  
And on, and on, and on, and ever,  
Floweth the Silent River.

Wide are its waters; each soul's craft  
In the great world finds room to sail;  
The stately barge, the humble raft  
Are there, the waters never fail:  
And on, and on, and on, and ever,  
Floweth the Silent River.

Its depths to reach all anchors fail,  
No rock or shoal its course impedes,  
Its canyon banks no foot can scale,  
No shallow beach, no sighing reeds:  
And on, and on, and on, and ever,  
Floweth the Silent River.

And on and down and never back  
Perforce each voyager must go,  
Choosing somewhat his forward track  
But drifting with the river's flow:  
And on, and on, and on, and ever,  
Floweth the Silent River.

Nor wind, nor tide, nor steam, nor oar,  
The speed retards or quickeneth,  
Each helmsman lone at stem or fore  
Hears but the sound of his own breath:  
And on, and on, and on, and ever,  
Floweth the Silent River.

We find ourselves upon this stream,  
But how, and whence, and why, who knoweth!  
A star shines out upon a dream—  
We know we are—the river floweth:  
And on, and on, and on, and ever,  
Floweth the Silent River.

Some day, and suddenly the star  
Shines not—the dream is ended thus;  
And yet, oh yet, we know we are—  
The river flows but not for us:  
And on, and on, and on, and ever,  
Floweth the Silent River.  
Arthur, Nov., 1900.

The face of Christmas glows all the brighter for the cold. The heart warms as the frost increases. Estrangements which have embittered the whole year melt in to-night's hospitable smile. Friend lives in the mind of the friend. There is more charity at this time than at any other. . . . The Master's words, "The poor ye have with you," wear at this time a deep significance. For at least one night in each year over all Christendom there is brotherhood. And good men, sitting among their families, or by the solitary fire, when they remember the light that shone on the Bethlehem plains eighteen hundred ago. . . . the song "Peace on earth and good-will towards men," which for the first time hallowed the midnight air—pray for that strain's fulfilment, that battle and strife may vex the nations no more, that not only on Christmas Eve, but the whole year round, men shall be brethren, owing one Father in heaven.—Alexander Smith.

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# The Canadian Epworth Era.

A. C. CREWS, Editor.

WILLIAM BRIGGS, Publisher.

Vol. II.

TORONTO, DECEMBER, 1900.

No. 12.

## O HAPPY TIME!

O happy time of all the year,  
Though nature's face be chill and drear,  
The birth-time of the dear Christ child  
Makes warm and bright the dreary wild!

And pain of earthly woe shall cease,  
As on the heart the chrism of peace  
Shall fall, as gleams from out the Star  
Make bright the place where shadows are.

—Emily Bugbee Johnson.

**Growth of British Empire.**—During the century just closing, the extent of the British Empire has increased at the rate of two acres per second. The colonial area of territory is now ninety-seven times that of the home country. In 1800 the population of the British Empire was 115 millions, while it is now 390 millions.

✕

**Prayer by the Chimes.**—The clock in the Houses of Parliament in London, says *The Observer*, has been undergoing repairs recently—the second time it has been stopped for such a purpose in over forty years. When the hours are chimed the bells are intended to express the prayer: "All through this hour, Lord, be my guide, and by Thy power no foot shall slide."

✕

**Ocean Telegraphy.**—It is only fifty years since the possibility of sending telegraphic messages under the sea was first established; and the engineer who directed the laying of the first ocean cable, from Dover to the French cliffs on the other side of the English Channel, is still living in England. The cable soon ceased to work, but it was the precursor of the Atlantic cable, which was paid out from the *Great Eastern* in 1866, and of the one hundred and seventy thousand miles of ocean cable now in operation.

✕

**A Nineteenth Century Benefactor.**—The picture on our front page commemorates one of the greatest discoveries made during the century which is now closing—the use of ether as an anesthetic, by which serious surgical operations may be performed without pain to the patient. Previous to its introduction the torture endured by those who were unfortunate enough to come under the surgeon's knife was simply indescribable. The honor of discovering ether was claimed by four men—Long, Wells, Jackson, and Morton; but if it is true, as Sydney Smith said: "He is not the inventor who first says the thing, but he who says it so long, loudly and clearly that he compels mankind to hear him," then Dr. Morton, a dentist of

Boston, deserves to be regarded as the inventor of ether as an anesthetic. He first used it in an operation in the City of Boston in 1846, and afterwards administered it successfully in several severe cases. He loudly proclaimed his deeds, and compelled mankind to hear him. When he was lying unconscious in a Boston hospital, just before his death, the chief surgeon said to the students: "Young gentlemen, you see lying before you a man who has done more for the relief of suffering than any man that has ever lived." Such a man deserves a monument as much as the statesman or the soldier.

✕

**The Holiday Time.**—The holiday season should not crowd the revival service to the rear, as it too frequently does. At this glad time when men celebrate the advent of the Saviour into the world, it should be easy to reach their hearts. Yet the devout find in increasingly difficult to divert the attention of their neighbors from vanities and frivolities at this particular time. We need more consecration, more prayer, more intelligent comprehension of the meaning of the holiday time and of the most appropriate way in which to celebrate it.

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**San Francisco, 1901.**—In order to develop interest in the great International Epworth League Convention to be held in San Francisco next summer, a series of stereopticon entertainments are now being given in various cities of the United States. They will be free and full of interest to those who expect to go to the Pacific coast in 1901. For those who can not go, the views of the superb scenery and cities of the far West will be the next best thing to going in person. If any of our Leagues would like to secure this entertainment, they will do well to communicate with the editor of this paper at once.

✕

**The Closing Century.**—We ought all to be thankful that we have been permitted to live in the best part of the most remarkable century this world has ever known. Nearly all the inventions which have ministered so much to human comfort and happiness, are the product of the past hundred years, and, most of all, the

moral and religious movements which blessed mankind, have been developed during the same period. In view of this we have given considerable space in this issue to "The Achievements of the Nineteenth Century," which illustrate in a remarkable manner the Saviour's words: "Other men labored, and ye are entered into their labors."

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**Sermon-Hearing and Worship.**—The tendency to magnify the sermon at the expense of other parts of the public service is thus described by the *Eastern Christian Advocate*: "Great evils have resulted from regarding sermon-hearing as the most important reason for church attendance. The sermon has been elevated to the chief place as a great discourse, standing by itself, and not as an auxiliary to worship. If the preacher is not a pulpit orator, many even of the membership, will not come at all. That he is dull they consider a sufficient and valid excuse for staying at home. It never seems to occur to them that they should go to church primarily to meet God, and not the minister. If the preacher is smart or brilliant, they may make it a great piece of virtue to go and be entertained for an hour. However, if they are a half-hour late, and miss the hymns, prayer, creed, and Scripture-reading, there is, they think, but little loss. These are but introductory exercises. The sermon is the main thing, and, like a man who just catches his train, they feel satisfied and happy. If the soprano, though, can take the high notes easily they may regret that they were not quite in time for her performance." The congregation ought to go to church with the express purpose of worshipping God, and the service should be of such a character that, altogether independent of the sermon, it would uplift and inspire those who attend.

✕

**Enthusiasm.**—Some people are afraid of anything like joy in religion. They have none themselves, and they do not love to see it in others. Their religion is something like the stars, very high and very clear, but very cold. When they see tears of anxiety or tears of joy, they cry out, "Enthusiasm! enthusiasm!" "I sat down under his shadow with a great delight." Is this enthusiasm? "May the God of hope fill you with all joy and peace in believing!" If it be really in sitting under the shadow of Christ, let there be no bounds to our joy. O! if God would but open our eyes and give us simple, childlike faith to look to Jesus, to sit under his shadow, then would songs of joy arise from all our dwellings! "Rejoice in the Lord always, and again I say rejoice."—*McCheyne*.

## Achievements of the Nineteenth Century

### THE ACHIEVEMENTS OF THE CENTURY IN MATERIAL PROGRESS AND DEVELOPMENT.

BY REV. C. T. SCOTT, B.A.

WE are about to bid, or have bidden, farewell to the most remarkable century known in the life of humanity. It is becoming that we should appreciate the benefactions of the nineteenth century, if we are to take up aright the responsibilities of the twentieth. There is a duty of looking backward as well as of looking forward. Ingratitude is one of the basest sins. Yet how often we see children living as though they owed nothing to their parents, and were too wise to learn anything from the past.

Perhaps the greatest interest in the nineteenth century will ever centre around the development of science and the progress of mechanical inventions. The way these have transformed the character as well as the life of the people will, in the future, be regarded as the miracle of the century.

One hundred years ago the settlers in this new world sowed their grain by hand, harvested it with sickles, threshed it with a flail, winnowed it by tossing it into the air, and made it into flour by pounding it in a wooden mortar with a wooden pestle. The transition to the machine which now passes over a western wheat-field cutting the grain, threshing, winnowing and leaving it in sacks upon the ground, marks only one of the lesser developments of the century.

Our grandfathers made their journeys to mill or port by ox-team through the forest, following a road marked by blazes on the trees. Their grandchildren may cross the continent in five days in a palace car amidst comforts and luxuries that even a king could not purchase one hundred years ago. How much this change in the mode of travel means to us we can hardly conceive. For instance, in England where they had good roads, and fast horses, the news of the battle of Waterloo, travelling by post-chaise, took two weeks to reach some of the remote parts of the kingdom. In the year 1820 a Scottish minister was still offering up prayers for King George III., two weeks after his majesty had departed this life.

At these posts of the coach lines "a ha'porth of news" was bought and sold like any other commodity. A member of Parliament who had ridden from Edinburgh in three days was warned of the danger of such reckless travel, instances being cited where persons had died from mere rapidity of motion! The poor must be done. Each community live apart by itself, cherishing its own superstitions and prejudices, and remaining loyal in its sympathies.

On the sea people traveled in sailing vessels, amusingly uncertain as to when or how they would make the desired port. The Atlantic ocean might be crossed in a month, but it more frequently took three. When steam had come into practical use, and it was proposed to cross the ocean by means of that power, eminent scholars mathematically proved that no vessel could ever be constructed that could carry enough fuel to propel it across the ocean. The stages by which we have come up to the "flying express" and the "ocean greyhound," form a romance of itself. Suffices it to say that for a few dollars now we call no land foreign, and the ambitious "globe-trotter" may pass around this mighty orb, touching every zone, in a few short weeks.

In the early part of the century the postal system was conducted solely for the purpose of revenue, and it was not even considered a public convenience. Letters were taxed according to their weight and the distance they travelled. It cost one shilling and four pence to send a letter from London to Dublin, and if it weighed more than half an ounce it cost more. This system not only put a restriction on business, but did much to further localize the people. It was too expensive to even fall in love out of one's own parish, if the courtship had to be conducted by letter. To avoid the burden of this system there were many agencies for "smuggling" letters through the kingdom. When Rowland Hill in 1838 argued that a cheap rate would pay the expense of carriage and management, and that the increase of letters written would make a handsome revenue, he was called a dreamer and fanatic, but in 1840 the proposal of a penny postage, with the use of postage stamps, was adopted. Soon the number of letters transmitted had increased tenfold, and, what was better, the example gradually followed by every civilized state. The freer intercourse which followed the postal reform greatly facilitated commerce and emigration, and helped in no small degree to foster the growing spirit of international brotherhood. In these closing years we have seen the adoption of the Imperial penny postage, and the agitation which augurs the nationalization of telegraphs and telephones.

One of the necessities of every household a hundred years ago was a box of tinder with a piece of flint and a piece of steel. By striking a spark from the flint with the piece of steel, and letting it fall into the tinder box, they could blow it into a flame. Thus our forefathers kindled their fires. Perhaps the difficulty of producing fire will explain why it enters so largely into primitive religions as an object of worship. But when the lucifer match was invented in 1832 it brought one of the greatest material comforts ever given to the human family.

The poor needle-woman two generations ago labored for as many hours as she was able to keep awake, receiving sometimes less than six pence for her day's toil. When an American mechanic invented a machine that could sew as fast as six needle-women, in the same time, the invention was promptly appreciated. The demand for sewing-machines increased with unexpected rapidity. Soon "the starving needle-woman ceased to be one of the scandals of civilization," and in her place came the happy, healthy, and prosperous "machine girl."

The battle of Waterloo was fought with flint-lock muskets loaded at the muzzle, the smooth bore of which made the aim uncertain, and the effective range of which was only two hundred yards. No wonder only one in six hundred bullets struck a Frenchman. The Boers, with Mauser rifles that will shoot accurately and kill at two miles, and their artillery shells fired from a range of five miles, have taught civilized nations to avoid, if possible, the arbitrament of war.

Electricity, which in the beginning of the century, was a mere plaything of the schools, was first made practical by Morse in 1855, when he completed his invention for sending messages over wires charged with this mysterious power. To trace the development of invention on this line is a story more interesting and marvelous than the tales of the "Arabian Nights." When we recall that a hundred years ago people lighted their homes with a candle "dip," and the streets of London had only occasional flickering lamps burning whale-oil, and compare it with the modern use of electric light, we are led to exclaim, What great spaces we have crossed! When we think of the tortures of the ancient coach-horse, and compare our comforts sitting in an electric trolley, we say, Surely some magicians have been at work in our age! As telephones, phonographs, biographs, and a thousand other marvels have followed in continuous succession of invention, we ask, When will its resources be exhausted?

A hundred years ago farmers knew nothing of the use of manures in the land. The advantage of draining was unknown. Even in cities the streets were mere cess-pools. Contagious diseases accounted for more than half of the deaths. Medical science, too, was very crude. It is admitted that George Washington probably died from the bleeding given him by his physicians. Anesthetics were as yet undiscovered, so surgery was the bane rather than the glory of the medical profession. Amputation was resorted to in almost every disease of the limbs. On the streets of the cities specimens or dismembered humanity were painfully frequented. The insane were still treated as persons possessed of the devil.



The microscope and telescope had not yet come to reveal to us the two infinities between which we dwell.

We can only allude to the printing press, with its cheap and wide dissemination of knowledge; to the mechanical contrivances which make the fabric of our clothing, enabling common people to wear garments that were once the indulgence of princes; to the improved tools which lessen the hardship of all labor, and permit mankind to find untold wealth in the bowels of the earth. There is scarcely a common thing we touch in all our varied life, but bears the stamp of the amazing intellectual activity of the nineteenth century.

If we will only pause long enough to consider the magnificent heritage into which we have stepped, which has cost us nothing in sacrifice and labor, but is the gift of the nineteenth century toilers painfully struggling up the hills and through the night, we will be bound to realize the debt we owe to the future. We cannot honestly take these gifts without seeking to make some return. May we put every resource of brain and heart to work to make the world richer for our having lived in it, and at least save ourselves from the opprobrium of being mere vagrants in time, living on the bounty of others.

Aylmer, Ont.

#### "THE CENTURY'S RECORD OF NATIONAL ACHIEVEMENT."

BY N. W. ROWELL.

IT is very difficult for us, born in the latter half of the century, and to whom all that is modern comes as does the sunlight and the rain, to imagine the conditions existing in this country a century ago; and yet if we are to obtain an idea of the century's progress and achievement, we must keep one eye on its commencement and the other on its close, and the measure of the distance is the measure of the achievement.

During the century, we have laid on secure foundations the four great corner stones of a happy, united, intelligent and progressive Canadian nationality:

1. Religious freedom and equality.
2. Civil liberty, and truly representative responsible government.
3. Compulsory popular education.
4. Racial equality in privilege and opportunity.

**1. Religious freedom and equality.**—It is not easy for us to believe that considerably less than a century ago, there was in Canada a state church, largely endowed with public lands and exercising special rights and privileges which were denied to all other denominations. It is difficult for us to realize that public opinion in this province was such that in 1796, when the Scotch Presbyterians of this province petitioned Governor Simcoe that the privilege to perform the rite of marriage should be extended to the clergymen of the Presbyterian Church, as well as to all other denominations, Governor Simcoe felt justified in telling the deputation who interviewed him on the subject that he considered the petition the product of a wicked mind and a most disloyal heart, and the only remedy

he had to suggest was the establishment of clergymen of the Anglican Church through the different parts of the province. Until about fifty years ago, the University, which is now our State University in this province, endowed and supported from the public funds, was under the management and control of the dominant church; and one of the greatest achievements of the century has been the removal of these disabilities, and the placing of all denominations upon an equal footing, and the devotion and the setting apart of what was known as "The Clergy Reserve Lands" for the purposes of popular education. And, what is still more important than the fact of accomplishment is the other fact that public opinion to-day among all the people, both of the then dominant church and the other denominations, now recognizes that religious equality is one of the essentials to the peace and prosperity of the country.

**2. Civil liberty, and truly representative responsible government.**—In the early part of this century, and prior to 1841, neither Ontario nor Quebec enjoyed responsible government, and the provinces down by the sea were largely in the same position. Each province was ruled by an executive council appointed for life, and neither responsible to the people nor to the Crown, known in this province as "The Family Compact." True, there was a popular assembly, but their will was set at naught and defied by this tyrannical oligarchy, and from their oppressions grew the rebellion of 1837. Lord Durham, that brilliant Englishman, to whom Canada owes so much, at the request of the Home Government, made a report at this time on the conditions existing in Canada, and in that report he declared that, under the conditions then existing, there was neither security for life nor property, and the only solution he could suggest was to give to the people responsible government. And even when the constitution was given in '41 an effort was made to strangle responsible government in the hour of its birth; and it was not until after ten years more of strenuous fighting that truly representative responsible government was enjoyed by the people of Canada. Even then representation in the Parliament of Canada was by provinces and not by population; and, as the population in one province grew much more rapidly than the other, serious injustice was the result; and it was only when confederation was an accomplished fact and representation by population became the basis of government that the people of Canada enjoyed the great and inestimable benefit of being able to control and manage their own affairs.

But what is still more important than the fact of the accomplishment of this and all parties in the country to-day recognize that popular representative responsible government is necessary and indispensable to the future growth and happiness of our country.

**3. Compulsory popular education.**—We who are younger often lose sight of the fact that although in 1792 a large area of territory was set apart for school purposes in Canada, yet this was used for

the endowment of a university under denominational control, all the professors of which should be members of the Church of England and subscribe to the 39 articles in the Prayer Book, and the other lands were applied to the establishment of Grammar Schools throughout the province; and though attempts were made shortly after the union of the Provinces, it was not until the year 1850 that the Baldwin School bill laid the foundations of our educational system in this province, and provided for popular education for the masses of the people; so that to-day, though, no doubt, capable of many improvements, we have a system of education, probably unsurpassed in any country of the world, and a system which makes it impossible for a father, even if desirous so to do, to hand to his children down with his property the legacy of his own ignorance and stupidity. But the most hopeful phase of the situation to-day is that all classes and all parties recognize compulsory education as a necessary condition of a truly popular representative government.

**4. Racial equality in privilege and opportunity.**—While under the Treaty by which Quebec became part of the British Empire, the rights and privileges of the French Canadians were, in theory, secured to them, yet the practical recognition of racial equality in privilege and opportunity was largely unknown through the earlier part of the century. Even after responsible government was granted in 1841, the Governor-General for the time being, declined to accept as his responsible advisers French Canadian members of the House, and as a protest against this, the Baldwin Government resigned. Popular opinion, however, changed so as to render this ostracism impossible, and, at a later date, when the population of Ontario, which had grown very much more rapidly than the population of Quebec, was much larger than Quebec, representation being by provinces and not by population, a serious injustice was, on the other hand, inflicted upon the English speaking peoples.

These injustices and inequalities have now been removed, and the monument erected at Quebec to commemorate the death of those two brave and heroic men—Wolfe and Montcalm—one granite shaft in honor of two men of different race and different creed has become a prophecy, which is being fulfilled of the unity which exists, and must continue to exist between the two great races on this part of the continent; and one of the greatest achievements of the century is the fact, not so much of equality in privilege and opportunity in theory, as the practical realization among the masses of the people, however much a few demagogues may dissent, that Canada can only become great and prosperous by a frank and generous recognition on the part of each race, that the other is entitled to equal rights, privileges, and opportunities in the government and affairs of the country.

And, lastly, as a result of these other achievements, and perhaps more important in one sense than they all, judged from the standpoint not of the present but of the future, has been the creation

of a Canadian National ideal. Not so many years ago there was no settled or permanent conviction in the minds of the people of Canada as to what the future of this country would be. They were groping in the dark. Some looked to Canadian independence, some to union with the great nation to the south; and some to continue as they then were—a mere dependency of the crown of Britain, in which Britain took no very great concern or interest.

To-day all those different currents of thought have been turned into one clearly defined channel, and Canada has swung out from the position of a mere dependency on the crown of Britain to an integral part of an almost world wide Empire, and, with an ever-increasing population, which, in the next century, must exceed the population of the British Isles, Canada looks forward to taking a larger and more conspicuous part in the affairs of that Empire.

Expansion and consolidation have been the distinguishing features of national development during the century.

Italy broken, separated, discordant through centuries, united and become a nation during the present century; Germany, separated, discordant, disunited, becoming a united people, a nation, a great Empire during the present century; the United States bringing under her control and dominion Florida, Texas, and California, Oregon, and now the Isles of the seas; Russia stretching out over Asia and the populations coming within reach of her sphere of influence.

Unless the peoples owning allegiance to the British Flag draw together during the coming century in some strong united and workable organization, Great Britain must pass from the first rank to the second rank of world powers, and, should that unfortunate day come, the most potent factor for the preservation of the peace of the world will have disappeared. In Canada to-day the strong and vigorous life of early nationhood is seen in every national pulse-beat and heart-throb; and building on these foundations with hope on our brow and courage in our hearts and faith in our souls, we meet the coming century.

Toronto, Ont.

### THE FIRST CHRISTMAS.

BY BISHOP WARREN.

**T**HIS was celebrated in heaven before earth knew there ever was to be a Christmas. Its principal characteristics seem to have been a great, overflowing joy.

Swift through the vast expanse it flew,  
And loud the echo rolled;  
The theme, the joy, the song, was new,  
'Twas more than heaven could hold.

It set the angels singing and shouting like oldtime Methodists. Indeed, oldtime shouting Methodists are only reenacting the emotions and expressions of the angels.

Our Christmas joys should be more than we can hold. They should overflow to friends, neighbors, enemies and all the world.

### CHRISTMAS BELLS.

The stormy year has drawn to close,  
Hushed are the tumults of the time;  
Its clamors for a moment cease,  
And roaring winds and earthquake throes,  
And warring factions taste repose,  
While listening to the Christmas chime,—  
The birth-bells of the Prince of Peace.

Above the striving and the heat,  
The cannon-shot and trumpet-blare,  
The clear notes rise, the dead notes peal,  
Now jargoning loud, now faintly sweet,  
While, borne on their melodious beat,  
Softly adown the charmed air  
A heavenly message seems to steal.

God's peace, and God's good-will to men,—  
Such is the message that they tell,  
A peace surpassing knowledge far,  
God-will beyond our mortal ken.  
Ah, lovely message, sound again!  
Linking with the old Christmas spell  
Our common earth to Christ and star.

Ring on, dear bells, and do not tire  
Though men be deaf and times be wrong,  
Some ears will listen and rejoice,  
Some heart will warm with hidden fire;  
And, chording with the unseen choir,  
Some trembling but exultant voice  
Will echo back the angels' song.  
—Susan Coolidge.

### "THE RELIGIOUS PROGRESS OF THE CENTURY."

BY REV. THEO. J. PARR, M.A.

**A**SAD story of the events of a century it would be if substantial religious progress could not be recorded. Great as might be the increase of mental and material resources; improved the status of mechanical, industrial, intellectual and scientific pursuits; reformed the condition of domestic, social, educational and national institutions in the lengthened period of a hundred years, yet no real and permanent progress has been made unless moral and religious advancement is also prominently evident. In reviewing the progress of mankind during the nineteenth century, it is a favorable comment on the optimistic philosophy of the race, a demonstration of the divinity that is in man, and an illustration of the truth of the heavenly oracles that God has established His kingdom in this world, when a record of rapid and substantial advancement in religious activity and results can be shown. The record might have been better, should have been better, with the facilities, human and divine, within reach, but still it is by no means discouraging as this article will clearly prove; and the vision of the safety of mankind as seen by Browning will appear to have a foundation in fact:

"God's in his heaven  
All's right with the world."

Now how does religion compare in its triumphs with the achievements of art,

science, and commerce? Not unfavorably. As the sun in crimson glory leaves its leucateous track upon the sea, so religion, with its life-giving spirit divine and its exalting principles of truth, has glorified the rolling years of the century with celestial messages of help for ever-changing terrestrial condition.

*Improved moral sense.*—Setting the closing years of the eighteenth century beside the closing years of the nineteenth century, a great improvement in the moral sense of humanity will be at once observed. In the former period there occurred the horrors of the French Revolution marked by orgies of vice, cruelties and revolting crimes unparalleled in the annals of mankind. The atheism bared its arm to demolish Christianity. No wonder that the moral and religious condition of the people was one of extreme degradation. The outburst of immorality which followed was fearful. The very name of God was abolished, and His worship was suppressed. The Sabbath was removed from the calendar. All Christian institutions were destroyed. The churches were converted into barracks, a Goddess of Reason was enthroned while the nation's instruction in morals were the infidel writings of Voltaire, Rousseau and men of the same school, giving sanction to wickedness on all sides. If a glance be given to England of this period, there is seen the prevalence of intemperance, profanity, profligacy, irreligion, and cruelty of penal code. It was not till 1807 that the law of hanging for stealing was abolished.

Social immorality, drunkenness and decay of religion disgraced the New World. But now as the new century opens its doors to receive earth's millions all this is greatly changed. It is true there still is war, but it is waged under humane conditions and the restrictions of a civilization utterly altered. There is still infidelity, but it rather hides its head in shame; still profanity, impurity, profligacy, drunkenness, immorality, and irreligion, but they are all under the ban of an enlightened, christianized public opinion, greatly reduced as to their prevalence, and modified as to their depth of iniquity. The moral sense of the human race taken as a whole is better, more susceptible to the claims of commonly recognized right than ever before in the world's history.

*The Slave Trade.*—The century has witnessed the abolition of slavery which for centuries had been practised by civilized nations. Be it said to the honor of our own land that the Province of Upper Canada was the first country on the globe to abolish slavery in 1792. In England the slave trade was prohibited by law in 1808, and slavery itself in 1833, and the emancipation of slaves throughout the British dominions was declared on August 6th, 1834. The United States passed a law in 1819 abolishing the slave trade, although it was for a long time after that illegally maintained. At the outbreak of the Civil War there were nearly four million persons in bondage in the Southern States. The contest between pro-slavery and the abolition parties ended in the deplorable Civil War, as a result of which on January 31st, 1865, slavery was formally

abolished throughout the entire Union. Thus terminated forever in the United States its chief reproach in the eyes of the world and of its own people. The civilized powers of Europe instead of being the allies of the slave-dealer as they were at the beginning of the century, are now leagued for the extirpation of the nefarious traffic. In few ways has the beneficent character of our blessed Christianity been more strikingly shown than in the death-knell of the traffic in human lives.

*The Lord's Day and its Observance.*—One may be inclined to conclude from his observations regarding the observance of the Lord's Day, that there is a lamentable degeneracy in reverence for the day so suitable for the development of individual and national righteousness, and that the people of to-day are much

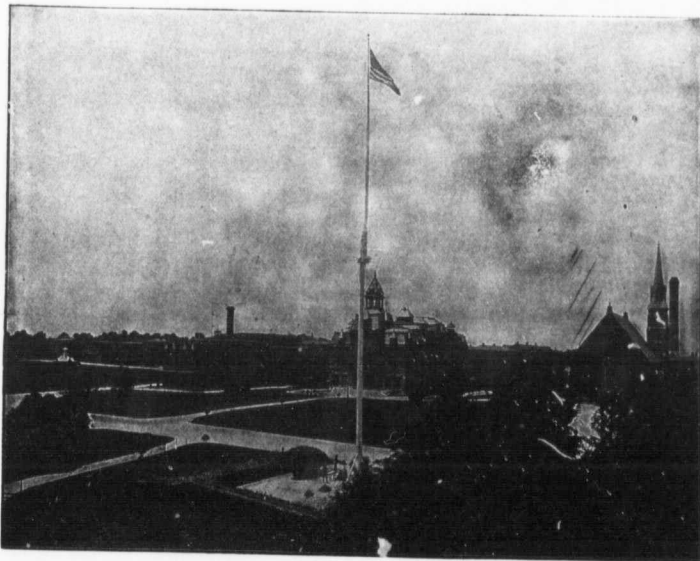
were carried on that day on all routes in the United States, and the post offices were kept open. It cannot be affirmed that such wholesale defiance and violation of the Sabbath obtains now. There is a marked cessation of labor during its holy hours, a sacred silence falls upon the land—a signal proof that, with all its faults, with all its material interests, the age in which we live is open to religious conviction, and not unmindful of divine claims.

*Missionary Enterprises.*—The nineteenth century is pre-eminently the century of missions. True it is that every period of religious revival has been one of missionary activity, from the apostolic age to the present time. But missionary enterprise as it is now known dates from a few years prior to the opening of the nineteenth century. In 1792 modern missions were organized through the influence of

evangelization of the Sandwich and Hawaiian Islands and the New Hebrides, which are but samples of the great work done in the present century. The first missionary society in America was formed in 1810, under the leadership of Adoniram Judson, the Apostle of Burma, and other kindred spirits, the work beginning in India. Robert Morrison's work for China should not be forgotten as one of the marvellous missionary achievements of the century, he being the greatest benefactor that the teeming millions of the Celestial Empire has ever known. Japan has been opened to Christian missions with gratifying results. Africa's doors have swung on their hinges to receive the Gospel during the period under review, and the names of Moffat, Livingstone, Mackenzie, Scott, Mackay of Uganda, Grenfell and Comber will ever be

cherished for carrying the light to the Dark Continent. What are the general results of this magnificent work for God! Think of it! At the close of the first century there were about three hundred thousand Christians; at the close of the tenth century, about fifty millions; at the close of the eighteenth century, about two hundred millions; and at the close of the nineteenth century, about four hundred millions. That is, the progress Christianity during the present century, through missionary labors and the work of the church, is represented by a gain of two hundred millions of adherents. In other words, Christianity has gained as much numerically in the past one hundred years as in the previous eighteen centuries.

*Progress of the Churches.*—Again lack of space forbids a review of the progress of the various religious denominations of Christendom. In general it is correct to say that all evangelical churches have advanced both in numbers and influence. The young people of Methodism will be interested in knowing the progress of their own church. The Methodist movement began at Oxford with a few spiritually-minded students, among whom was John Wesley, the recognized leader. The revival of religion under Wesley and his co-laborers is one of the notable events of modern history. In the first fifty years of the movement it included nearly 135,000 members and 540 travelling preachers, or about 675,000 adherents in all. At the close of the nineteenth century what do we see? Twenty-six branches of Methodism in the United States, Canada and the Old Land, with a membership



NATIONAL SOLDIERS' HOME, DAYTON, OHIO.

behind those of a century ago in their love for the Sabbath. It is not so, as facts amply prove. It is to be much regretted that the Lord's Day is, to such an extent, secularized and degraded to the use of mammon as it now is, owing largely to the complex life of this modern age, and the existing indifference to the just claims of God and religion. But how much worse was this degradation a century ago! Sunday then was a favorite day for sports, cruel pastimes of cock-fighting, bull-baiting and prize-fighting, and the abominable debasement of drunkenness. In the New World Sunday was often a day of pleasure, gaming and visiting, and, in the newer settlements, was spent in amusement, horse-racing and dissipation. One of the features of the day was the excess of wickedness. The carriage and delivery of mails on Sunday is no novelty, for in 1810 mails

William Carey, of immortal memory, and in the face of difficulties insurmountable to men of lesser faith and courage, he inaugurated missionary enterprise, and for forty years toiled successfully for his Master in India, till his death. In 1795 the London Missionary Society was organized, "to send the glorious gospel of the blessed God to the heathen." In 1816 the Wesleyan Missionary Society was formed to carry on the work begun by Dr. Thomas Coke, who has won the honorable distinction of being the father of Methodist foreign missions. True to the spirit of its founder, Methodism has ever sought to send the gospel not only to those who need it, but to those who need it most. Space will not permit any extended reference to the establishment of missions in the Southern Seas, the missionary triumphs in the Friendly Islands, the marvellous conversion of the Fiji Islands, the

7,361,279, 50,000 ministers, and a total numerical strength of about 35,000,000, in all probability the largest denomination in the English-speaking world. In Canada alone, there are over 280,000 members, making a total numerical strength of about 1,400,000 souls, the largest denomination, we may rightly claim, in the Dominion.

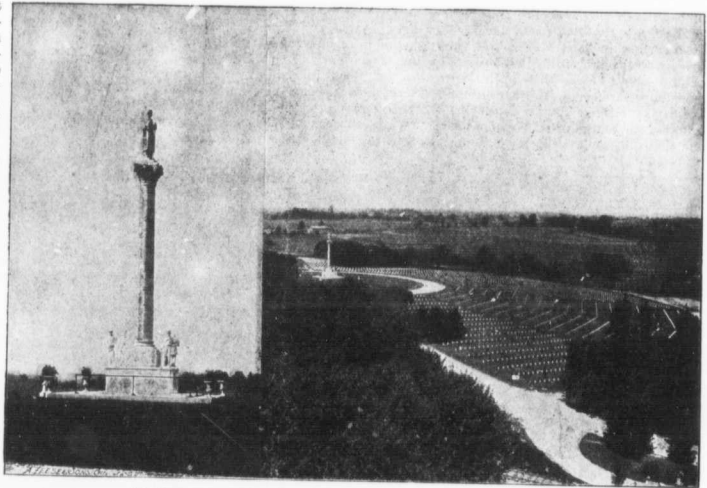
**Sunday School Progress.**—The Sunday-school with its beneficent work among the children has attained its great growth and widespread influence in the nineteenth century. While there are records of Sunday-school instruction in the Jewish and early Christian church and in later times, yet Robert Raikes, of Gloucester, England, is the virtual founder of the modern Sunday-school system in 1781. Wesley and his workers adopted the system, and Methodism became historically connected with both the initiation and development of this modern religious university. Sunday-schools rapidly multiplied notwithstanding much opposition. Note the progress! In 1781 four female teachers were employed to instruct a few scholars. In 1827, the number of scholars enrolled throughout the world was 1,350,000. In 1851 the number had increased to six millions. In 1880 that number had reached over fifteen millions. And in 1899 over twenty-five millions of scholars and over two millions of teachers constitute the mighty army for God and the truth among the Bible-schools of Christendom. This is undoubtedly one of the most potent influences for good which this century bequeaths to the next.

**Bible Societies.**—Religious literature almost knee deep has been scattered in the hundred years just closing. The Bible especially has been circulated in enormous quantities through the instrumentality chiefly of Bible Societies. Work of this kind has been done before this century, but the greatest institution for the circulation of the Bible throughout the world was organized in 1807 in London, and called the British and Foreign Bible Society. It has not only circulated the Bible in English but has aided the publication of the Scriptures in many lands and many tongues.

During the nineteenth century 280,000,000 copies of the Bible have been printed by seventy-three Bible Societies. The Bible is now translated into at least 381 languages, and over fifty versions have been added during the last six or seven years. The Gospel is printed in a sufficient number of languages to-day so as to be read by three-fourths of the world's population.

**Religious Tract Societies.**—Great has been the good accomplished by the circulation in myriads of copies of religious tracts. The most successful of all the tract societies is the London Religious Tract Society, founded at the close of the last century and doing its best work in this. The work of the Society extends beyond the circulation of tracts. The publication of books and periodicals was introduced and millions

Mr. George Williams, now Sir George Williams, born in England in 1821. Going to London to push his fortune, he saw that the temptations for young men to drink, gamble, and ruin body and soul were very great. He, with other kindred spirits, organized a society in 1844 "for the improvement of the spiritual condition of young men," which resulted finally in the establishment of these worthy associations like trees of life in almost



MONUMENT AND CEMETERY, NATIONAL SOLDIERS' HOME, DAYTON, OHIO.

of copies of the safest literature has been issued to bless the youth of the Christian world. The Religious Tract Society publishes or aids the publication of tracts, books and periodicals in nearly two hundred languages and dialects, and its total circulation in all languages is thirty-three thousand millions. Thus it seems that in the nineteenth century the heavens have opened and scattered their celestial messages to all mankind.

**Salvation Army.**—The evangelistic movement known as "The Salvation Army" took its rise towards the close of the present century. 1878 was the year which stamped the movement with its definite character. Founded by Rev. Wm. Booth, a minister of the Wesleyan Church in England, it has gone into all English-speaking lands, and into many foreign countries with its proclamation of "free salvation" to all, and especially to the lowest classes of society. Its social schemes, as the army workshops and army farms, have rescued many a one back to good citizenship. Millions in all parts of the world can testify to the immense good accomplished by this latest organization for the evangelization of the masses.

**Young Men's Christian Associations.**—The growth during the last half century, both in numbers and in moral influence of Young Men's Christian Associations, is a marked religious feature of the times. The originator of these associations was

every part of the world. In December, 1851, the first Young Men's Christian Association was established in Montreal, Canada, and later in the same month, the first in the United States in the city of Boston. Associations since then have multiplied, not only in Great Britain and North America, but in Holland, Belgium, Germany, France, Italy, Algiers, Alexandria, Beyrout, Syria, and Constantinople, India, Australia, South Africa, China, and Japan; and there are, it is estimated, a million young men who are thus "bound together in a blessed brotherhood to toil in the service of the Divine Master for their own spiritual welfare and that of their fellowmen." The formation of similar associations for young women, railroad men, and college students are a later development of this splendid movement.

**Young Peoples' Organizations.**—In the last twenty years of this century has originated one of the greatest religious movements of modern times—Young Peoples' Societies. The first distinctive organization owes its origin to Rev. Francis E. Clark, D.D., of Williston Church, Portland, Maine. On February 2nd, 1881, Dr. Clark formed in his own study the first Young People's Society of Christian Endeavor, the membership being forty-eight. The first convention was held in June, 1882, when only six societies were recorded. Now Christian Endeavor Societies have been organized

in almost every country in the world. The societies have increased in 1899 from one to 35,813, the membership from 48 to 3,350,000. During the first fifteen years of the Christian Endeavor movement ten million Endeavor meetings have been held. Five million copies of the constitution have been printed in forty different languages, and at least fifteen million copies of the pledge. More than one million associate members have joined the Church, and more than two million dollars have been given to denominational causes.

The Epworth League was formally organized at Cleveland, Ohio, in 1889, but as early as 1872 effort was made to organize the young people of Methodism for Christian culture and service. In 1889 the Epworth League was introduced into Canada, and received its first official recognition here by Methodist legislation. The membership of the Epworth League on the American continent is now considerably over 2,000,000. This great army of young people of Methodism organized for the promotion of personal piety, intellectual culture, and Christian work among them is one of the great forces in the Church, for the development of spiritual life, and Christian activity. There are also the Wesley Guild in England, the Brotherhood of St. Andrew in the Episcopal Church of the United States, the Baptist Young Peoples' Union of America, the Westminster League of the Presbyterian Church of the United States, the Luther League of the Lutheran Church—all endeavoring to inculcate the spirit of Christ among the youth, to make them useful in the church, and to send them forth into the world as trained and worthy representatives of their Lord.

Thus, as the magnificent progress of Christianity in all its various departments, in its many-sided influences, in its series of beneficent blessings, is contemplated through the past hundred years, the heart of humanity may well be thankful, and congratulate itself in the

fact that the world moves through the gates of the Twentieth Century inspired with the religious spirit, and with the leaven of the kingdom of God implanted in it that shall surely win its way to conquest and dominion.

Hamilton, Ont.

If a man cannot be a Christian in the place where he is, he cannot be a Christian any place.—Henry Ward Beecher.

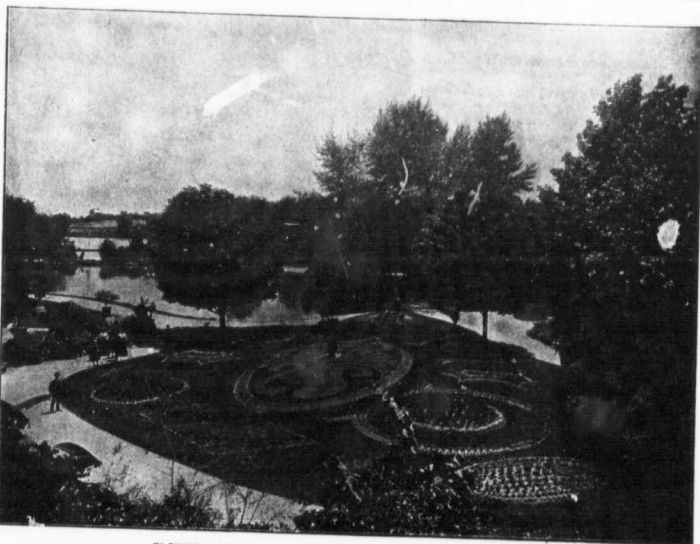
#### THE SOLDIERS' HOME.

A FEW hours spent in Dayton, Ohio, recently, afforded the opportunity of visiting the National Soldiers' Home, and seeing how Uncle Sam provides for the comfort of his worn-out veterans. It is a beautiful spot, located a few miles from the city, where nature and art seem to have united to produce everything that could possibly give pleasure to the eye. It is like a large park, with green sward, flower gardens, lakes, fountains and cozy retreats here and there provided with comfortable seats. There are about a score of large buildings devoted to various purposes. Two or three are used as dining rooms, while others are designated as dormitories, reading room and library, hospital, chapels, etc. About four thousand old soldiers live here at the expense of the Government. They are provided with excellent quarters, good food in abundant quantity, and have absolutely nothing to do. During the summer days they sit under the trees, smoke their pipes and talk over the battles of the civil war. Every afternoon and evening a splendid military band provides fine music on the lawn especially for their enjoyment. Surely these men must be happy in such

every comfort of a material kind, with nothing to do, are making a serious mistake.

#### CONCERNING CHRISTMAS GIFTS.

THE thoughts of young and old are now turning toward the blessed holiday season. Perhaps the dominant thought in the minds of the heads of households is, "What shall we give?" while the younger ones are enquiring, "What shall we receive?" Some persons are beginning to believe that too much attention has been paid to gifts in these latter days, and not enough to the real spirit of the day. To be sure it is a very pleasant thing to give to those one loves, as well as to receive from them, but it is easy to make giving a positive burden, and there is reason to think that there is quite a good deal of danger in that direction at the present time. Love alone dignifies the gift. This reflection should be the keynote of our giving. We know of a lady who has the habit of making with her own hands every one of the gifts she dispenses to her relatives and friends at the holiday time. Nothing that she gives is costly, but it is a veritable exposition of her love, and those who belong to the happy number whom it is her



FLOWER GARDEN, NATIONAL SOLDIERS' HOME, DAYTON, OHIO.

surroundings, is the thought that naturally comes to one's mind. We are surprised to be informed that very many of them are discontented and are continually finding fault. The explanation of this is found in the fact that they have no employment. Idleness never conduces to happiness. If these men could be given some light work they would be healthier and more contented.

Those who suppose that the acme of human delight is to be secured by having

annual custom to remember, prize the little things she sends them as though they were worth their weight in gold, as from a sentimental standpoint, they are. The example of this lady is well worth imitating. Our gifts should be the outward expression of an inward mood. Little need be given formally, or because custom appears to demand it. Love will glorify the humblest offering. We do violence to the spirit of the season when we join the procession of those who give



without affection, simply because it is the fashion.

Perhaps it will profit us all more if we endeavor to recall the spiritual significance of the Christmas-tide. Let us engrain in our hearts the memory of the great gift which our Father made to the world on that first wonderful Christmas morning. Nay, more, let us receive into our lives the Christ, that He may dwell with us through the whole year, ennobling us and fitting us for the enjoyments of the celestial country. Thus we may realize that the supreme lesson of the Christmas season is unselfishness,—a sincere desire to do something that will bless other lives, even as the dear Lord has blessed ours.—*Central Christian Advocate.*

#### CHRISTMAS TO-NIGHT.

Everywhere, everywhere, Christmas to-night!  
Christmas in lands of the fir-tree and pine,  
Christmas in lands of the palm-tree and vine,  
Christmas where snow peaks stand solemn and white,  
Christmas where cornfields lie sunny and bright!

Christmas where children are hopeful and gay,  
Christmas where old men are patient and gray,  
Christmas where peace, like a dove in his flight,  
Broods o'er brave men in the thick of the fight;  
Everywhere, everywhere, Christmas to-night.

For the Christ-child who comes in the Master of all;  
No palace too great and no cottage too small.  
The angels who welcome him sing from the height,  
In the "City of David" a king in his might;  
Everywhere, everywhere, Christmas to-night.

Then let every heart keep its Christmas within,  
Christ's pity for sorrow, Christ's hatred of sin,  
Christ's care for the weakest, Christ's courage for right,  
Christ's dread of the darkness, Christ's love of the light;  
Everywhere, everywhere, Christmas to-night.

—*Phillips Brooks.*

It is said of one who was perhaps the most eloquent pulpit orator of his day that he once remarked if he had ever won a soul for Christ he was not aware of it. Surely one of the saddest thoughts that can come to us in this world is, that we must, after having passed through God's great field of humanity, stand before the "Judge of all the earth empty-handed"—not a single sheaf gathered for Christ as the result of all our labors!

#### THE HORSE.

BY THE EDITOR.

NOTWITHSTANDING all that has been said about the "horseless age," it is not at all likely that the horse will pass out of general use for many generations to come. Most people will still greatly prefer to handle the reins over a spirited pair of thoroughbreds to managing a senseless automobile, which

thing to see a fine horse covered with foam, standing before a hotel door exposed to the cold without the slightest covering, while the fast young man is inside enjoying himself.

What is known as the overhead check-rein is perhaps the most common form of cruelty to horses. The animal's head is forced into an unnatural and constrained position, which lessens his power for usefulness, and causes the most acute pain. One only has to see horses tossing their heads incessantly, and champing their



THOROUGH BRED

From a Painting by H. Hardy.

is liable at any moment to get out of order and leave the unlucky passengers to trudge their way home on foot.

Scarcely any domestic animal ministers so much to the comfort and convenience of man as the horse, and no dumb creature exhibits a greater degree of intelligence. What a shame it is that he is so often treated with cruelty and neglect! The average young man who hires a rig from the livery knows very little how to treat the noble animal that he drives, and cares less. It is not an infrequent

bits to be convinced of the inhumanity of the high check.

For some years fashion has sanctioned the vicious practice of docking horses tails, which, in itself, is a most cruel operation, and deprives them of the means of driving off flies and other troublesome insects. So far from improving the appearance the mutilation is a real disfigurement.

It is a pleasure to note that the influence of Queen Victoria is to be used against the practice of docking, which

will probably lead English fashionable society very shortly to frown upon it. The horse deserves the best of treatment at the hands of those whom he so faithfully serves.



WE SPEAK FOR THOSE WHO CANNOT SPEAK FOR THEMSELVES.

BY A LEAGUER.

IT had been raining, and not as "dark as Egypt," it was truly as dark as the streets of a certain little town, set among the hills, are ever supposed to be. What matter this though, when you really want to go to a meeting, and we did want to go.

The first breeze had been an announcement from the pulpit of a "League Humane Evening." Then the children came home from Sunday-school all wrought up over a special invitation which they had had, to go and "hear all about cats and dogs, and horses at the League on Monday night." This proved to be a veritable cyclone, and it stirred the whole family. We turned out *en masse*. Lots of other folk were there ahead of us, and a goodly number came in afterward, so that I got at the very start quite an impression of the "aliveness" of our Church League. As I went in the door, some one handed me a leaflet on the Treatment of Animals, and before I had read very far, I concluded that either that leaflet wasn't orthodox or I was heterodox.

The platform was decorated with flowers, but I fancy you'll be more interested in the large blackboard motto, and the printed songs:

He prayeth well, who loveth well,  
Both man and bird and beast,  
He prayeth best, who loveth best,  
All things both great and small,  
For the dear Lord who loveth us,  
He made and loveth all.—*Coleridge*.

This was the message that faced us from the blackboard, and over a neighboring easel were thrown sheets of brown paper with hand painted songs upon them. You needn't mind laughing over this home-made work, for it was not only distinct and artistic, but vastly more conducive to hearty singing, than the regular song books. Our opening hymn was familiar, but some one had given it

a humane twist, and I found myself singing:

"The morning light is breaking,  
The darkness disappears,  
Humility is waking,  
And peace on earth appears;  
For lo, the days are hastening;  
By prophet bards foretold,  
When with the reign of kindness  
Shall come the age of gold."

I wondered whatever they would do for a Scripture lesson, and in desperation thought perhaps the literary Vice-President would fall back upon the 23rd Psalm. Just then, however, I discovered that I was sitting upon a leaflet, and we all began to read responsively some pas-



THE HORSE UNDER TORTURE.

sages that were said to be from the Bible, but I declare, I never saw them in mine. For example, A righteous man regardeth the life of his beast." "Thou shalt not muzzle the ox when he treadeth out



AN AMBITIOUS COACHMAN'S SHOW-OFF.

corn." "He shall be judged without mercy who hath shown no mercy." And, oh, a number more, all along the same line. The usual paper proved to be very unusual. Horses and dogs and sheep and even those obtrusively pestilent flies, rose up and faced us, and just as I was getting ready to defend myself, by declaring that there was a good deal of sentiment about all this talk, I found myself in the presence of Cardinal Richelieu and his cats, of Sir Walter Scott and his dogs, and, worst of all, of Daniel Webster and his cattle.

I just couldn't say that these men were sentiment dists, and so I sort of reserved judgment, and wondered what next.

A discussion "what was a discussion" met my wonderment. Horses were announced as the first text, whereupon old and young men arose and preached sermons that were anything but soothing. One honorary member of the League got as far as the operating room, and we were admitted to a tail doctoring operation, but when some girls behind me shuddered, I quite grimly said (to myself, of course) "it is not so bad for you as for the horse though." You see I was really warming to the occasion, and as member after member of the League rose and proved that checks and drivers and whips needed revising, every bit of me swelled into a truly Methodist "Amen."

Indeed, when the quartette sang "Ring the Bells of Mercy," I felt as though I would rather help ring those bells, than be mayor of a certain town I know. After a time I began to suspect that the neat little tales and facts and pleas for abused dogs and cats and over-crowded cattle and sheep trains, were not spontaneous combustion, but before I could settle this point, some one began to tangle up my fishing tackle, and the air became full of birds and wings, and then a woman read a real startling item, called "The Canadian Humane Law." I tell you it was full enough to give even some of us proper old Methodists a turn. After that, well, we weren't a bit sleepy, and I am sure we weren't out of material, but the clock looked severe, and so we reluctantly separated.

People said it was a "Capital Evening," and one of the best things the League had ever done, but I was curious enough to ask where it all came from.

"Where did you get fuel enough for such a blaze?" I queried; and if you'll believe me, the answer was merely, a laconic—

"Used our eyes, 25 cents, and 103 Bay Street, Toronto, Office of Toronto Humane Society."



A HUMANE DRIVER'S HORSES.

[The above refers to a large book of 220 pages, full of interesting information on humane subjects, which will be sent to any address for 25 cents. It will supply material for more than one profitable evening in the League.—E.]

## The Quiet Hour.

### A Christmas Carol.

There's a song in the air!  
There's a star in the sky!  
There's a mother's deep prayer  
And a baby's low cry!  
And the star rains its fire while the Beautiful sing,  
For the manger of Bethlehem cradles a king.

There's a tumult of joy  
O'er the wonderful birth,  
For the virgin's sweet boy  
Is the Lord of the earth!  
Ay! the star rains its fire and the Beautiful sing,  
For the manger of Bethlehem cradles a king!

In the light of that star  
Lie the ages imperaled;  
And that song from afar  
Has swept over the world.  
Every hearth is aflame, and the Beautiful sing,  
In the homes of the nations, that Jesus is King.

We rejoice in the light,  
And we echo the song  
That comes down through the night  
From the heavenly throng.  
Ay! we shout to the lovely evangel they bring,  
And we greet in His cradle our Saviour and King!

—J. G. Holland.

### The Incarnation.

BY REV. W. GEO. H. McALISTER, B. A.

The world's heroes are no longer the Napoleons and Cæsars either of war or finance.

In the newer, better classification of human affairs, the heroes are the donors, inventors, educators, missionaries, philanthropists, or those who live, sometimes thorn crowned, but live that better things may come.

It is the spirit of the Galilean that seeks to save; that moves in compassion toward those who miss the mark; that comes where those who have been wounded and left half dead.

It is the essence of the Galilean's disposition to be sensitive to the cry for justice and mercy; to listen to the yearning pleading of men who lift up their voices, though the tongue be an unknown tongue, for the rights of brotherhood, in the human family.

To some minds the incarnation of Jesus is perplexing. Here and there some one rises up and announces in a tone that savors of a discovery that the incarnation is mysterious. True, without controversy such a pronouncement is, but not new. To the apostles of the primitive church who constantly preached, taught, and wrote of the

"mystery of godliness," belongs the credit of the first declaration, "God was manifested in the flesh."

Most things in this world are as mysterious as the incarnation.

The matter, forces, affinities, motion, and laws of the phenomena around us, and of which we ourselves are a part, are unfathomed.

The last analysis is undetermined. So the incarnation is not, in comparison, an isolated fact.

The meaning of the incarnation is love. Love solves the doctrine and explains the fact. Christ's descent to these lower depths was for friendship's sake, for love's sake. What the world calls the "practical" or "practicable," finds no place in the incarnation. Christ's life was the "impracticable," "impolitic" life. What He taught, did, and thought was the reverse of worldly teaching, doing, and thinking.

"The world by wisdom knew not God." The world by wisdom knew of asceticism, ease, pleasure, fame, pomp and power, patronage and learning. The birds of the air had nests but the Son of Man had not where to lay his head, nor enough of the current coin of the day to meet the demand of the tax gatherer. Amidst fierce, unbridled ambitions, Jesus made himself of no reputation.

Working cures daily, that would have, after the manner of men, made him immortal as a peerless physician, his instruction was, "See thou thilt no man!" Surrounded by the acclaiming multitude demanding that He become a king, Christ eluded them, and proceeded to the desert. The best life of the intervening centuries is the life which has the most incarnation life. Hence it is the brightest spots of earth are lighted with the life of Him who was the Light of the World. The flashes of incarnation glory in dark ages, in the habitations of cruelty, make the surrounding gloom more dismal.

"Ye are the light of the world," shining with a borrowed light, the incarnation light.

"In Him was life and the life was the light of men." In politics the life that says: "I would rather be right, than President of the United States," flashes incarnation splendor.

In statesmanship, the voice that proclaims: "I know that the Lord is always on the side of the right, but it is my constant anxiety and prayer that I and this nation should be on the Lord's side," proclaims the teaching of the incarnation.

In the missionary field, the Careys, Judsons, Cokes, and McDougalls, exhibit the lustre of the incarnation. The white wards of hospitals, with the soft steps of nurses, are monumental tributes to the love which illumines Bethlehem.

Mother's love may have suffered less in the fall than all else of our humanity. We spell her love, and God's love, with the same letters, and give thanks. "As one whom his mother comforteth so will I comfort you."

Those who say, Amen! and Amen! to the affirmative that the world has not heard half enough of mother's love, plead guilty to the non-recognition of father's love. Father's love needs much emphasizing in loveless hearts. The light which

irradiates the Golden Parable, the Parable of the Prodigal, is the father's love. The incarnation was the tangible expression of the All-Father's love. "God so loved the world, that He gave his only begotten Son."

Conjugal affection, filial love, friendship's sincere devotion, in all their perfection are rays from the incarnation.

The incarnation is a word big with meaning, and full of prophecy. The warriors are to be tipstaffs of an international police if necessary. Perhaps we are now in the red morning dawn of that peaceful day, and God is honoring China after her centennial sleep as the land of the morning. The armies of Europe, Asia and America are now doing police or patrol duty in China. Instead of the fiendish atrocities of the Turk, which have stained the pages of European history, let us hope the peace patrol of the Christian nations, carrying the cross, the banner of the Prince of Peace, great David's greater Son, will prevent by their presence and confederate power, the re-enactment of scenes too horrible to chronicle.

All hail the Incarnation!

Watford, Ont.

### A Merry Christmas.

What makes a Merry Christmas? Feasting, gifts, the love of friends, a complacent view of past success, a comfortable prospect for the future, a pleasant home, the circle all unbroken that gathers around the fireside? Is our joy in externals? Are we merry because misfortune and change have delayed their coming? Because we still have a firm grip upon earthly life and are able to hold unshaken the gifts that God has put into our temporary keeping? Then "let us eat, drink and be merry" while we may, for the chill touch of sure disillusion is over all. Earthly joys may multiply for a term, but in every life the time is swiftly coming when temporal blessings shall drop away as they came and, if these are the foundation of our joy, we shall be impoverished indeed.

Christ's mission was to cause men to look up; to take stock of their eternal possessions as sons of God; to rejoice in an inheritance incorruptible, undefiled, and that fadeth not away. To the one who has received the Spirit of the divine Master, life grows richer and happiness more tangible and real as the years take their flight and the soul becomes disentangled of its earthly trappings. At this Christmas time, let us truly honor the birthday of our Friend and Liberator by opening our hearts wide to receive Him who gives greater expanse to the reach of human life, to lift men upward so that they could command wider horizons of activity, and to reveal possibilities of deeper and more abiding happiness than the soul could otherwise have known.—*Rev. Alfred H. Henry.*

BEGIN by denying yourself, and by-and-by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.—*Brooke Herford.*

## Evangelistic.

### It was His Business.

What one man, who scarcely ever had the privilege of addressing a large audience, could do for Christ is illustrated in the case of John Vassar, the book agent.

It is related of him that on one occasion he stepped into the parlor of what was then the most prominent hotel of New York city. A young woman of fashion was waiting there to meet her husband with whom she had an appointment. Though a stranger, John Vassar spoke to her so kindly and wisely that she was profoundly moved. The old man passed on and left her forever. Her husband came in a moment later and found her in tears. He asked the cause of her agitation. She replied, "There has been the strangest old man you ever saw in here talking to me about my soul." Her husband said, "Why did you not tell the old fool to mind his own business?" She replied, "O husband, if you had been here you would have thought it was his business."

A man who is dead in earnest cannot fail to make an impression for good, if his zeal is governed by common sense, as it was in the case of John Vassar.

### Fishing Without Bait.

He sat on a log by the river-side, patiently at first, and then, as one after another of his fellow-fishermen pulled up a "pounder," his impatience captured him, and out came line and hook with a vigorous jerk and a feeling of disgust. Then a man over on a rock remarked: "You can't catch fish without bait."

Sure enough, his hook was bare, the sharp jagged point standing out warningly to any fish that became too familiar. The trouble was, he had lost his bait! Fifteen minutes before he had spent quite a time artistically adjusting a morsel on his hook, and, with high hopes and great faith, cast it into the water. For a while his cork bobbed surprisingly. In truth, there were several hungry fellows nibbling away at the other end. But then they nibbled all the bait away without accommodating the man on the bank. Then, after the last fragment had been stripped off, they deserted it entirely. Fish soon find out that a hook is bare. A good fisherman will occasionally lift his hook from the water just to see how the bait is getting along.

A young man entered the ministry. He was to be a fisher of men; he was to catch men for Christ, and it must be said that he started well. His spirit was genuine; his hook was well baited with the gospel—a splendid gospel—and when he settled himself after his first conference, he faithfully cast a line. Many a poor fellow came near him, and actually tasted of his bait, but you know fish do not swallow a hook immediately. He had not fished half the year before even the nibbling ceased, and he sat disconsolately among his people. He did not

know that his bait was gone. He wondered how the Baptist fisher caught such fine fellows; and the Presbyterian angler had quite a bunch, while he did nothing but patiently wait.

The trouble was, he failed to keep his hook baited. In some manner—either in his study or among his people—he had lost the Spirit. That was the sole difficulty. He did not think to examine his hook; he failed to understand that it took "watching and praying" to succeed. As a consequence, he failed. How easily can one lose the Spirit! Let it be cast for any time among the children of the world, and, unless there be a guardian care, it will be taken away.

It will pay any "fisher of men" to occasionally examine his hook.—*Epworth Herald.*

### Example of Andrew.

More than any of the apostles besides, Andrew is credited with introducing others to Jesus. "And he brought him to Jesus" is the model which remains in all evangelistic work, admirable still. To talk to an inquiring soul is one thing; that perhaps Andrew could not do. To bring him to Jesus is quite another; that certainly Andrew did. So also in an after scene, Andrew brings to the Lord the boy with the loaves and fishes, and later yet, the Greeks who "would see Jesus."

A fine trait in Andrew's course is that he did good work before he had been formally set apart as an apostle. Weeks and even months intervened between the time when Jesus first invited Andrew to his home, and the final and decisive call to follow him. In the interval our Lord worked his first miracle, travelled to Jerusalem, had his memorable interview with Nicodemus and conversation with the woman of Samaria, spent the Sabbath in Nazareth, which broke off so abruptly with the attack on his life, and then came down to Capernaum, where he found these first disciples fishing. All this time Andrew was following his vocation rather than dreaming of his destiny. But already he had found his own brother and brought him to Jesus. And no doubt he had done much more of the same sort.—*Presbyterian Review.*

### A Business of Winning Souls.

During the revival there cannot be too much wise work done outside of public meetings—the house-to-house visitations, business place invitations, the planting of the good seed and scattering the revival spirit among all classes of people. This is important if the church expects to make a business of winning souls to God. To win souls we must work as though we felt it the greatest business God ever put into the hands of men. Many shrink from his personal work. Those whose words and influence would be most effective are often most reluctant to do it. The pastor may meet his personal workers and give them training how they should go about this work. Many happy suggestions about soul-winning can thus be given by the pastor. The true general must consult his staff. It is well for the

pastor to suggest to not argue with the unrepenting. It is safe to exhort, and even urge, them to become Christians, and to quote scripture to answer objections, but, as far as possible, avoid argument. Argument has its place, but this is not the best time. He should urge personal workers to be kind under all circumstances. It is well to inquire whether one has any objection to talk about his soul and its eternal interests. The pastor should plan to equip his workers with certain strong passages of scripture. There is nothing like the plain Word of God to stir up the rebelling heart. It is one office of the Holy Spirit to convict through the presented Word. Have passages committed to memory, and know where to find them. Have your Bible with you, and ask the unconverted to turn to the scripture and read for himself, then you emphasize its great truth and apply.—*Rev. W. W. Carlton.*

### Too Much to Do?

Now and then a Christian drops out of the ranks and sits under the juniper-tree to give vent to the remarkable complaint that there is too much to do! Who ever heard of a farmer complaining that his fields were too large and that the field that waited the sickle was too fruitful? "Ah! but a large harvest means a large return to him," you say. My brother, is that less true of the Lord's workers and workers? If you and I valued souls as we ought to value them, if we believed the promises of God as it is our privilege to believe them, our hearts would beat with joyful enthusiasm when we looked on the field already white unto the harvest.—*Lookout.*

### Awake!

While the theologians are philosophizing and philosophizing, sinners are going down to hell. Oh, reader, let us awake! Awake! The time for work will soon be over! The time for rescue will soon be past! Loved ones will be forever lost if we do not do our duty! They will be beyond rescue, beyond the life-line or life-boat! God help us to come up to our privilege and duty and shine forth as true lights in the world, holding forth the promise of eternal life, exhorting and warning with all long-suffering with the sinner, "that he come and be reconciled to God."—*Rev. L. Thomas.*

### Man-to-Man Effort.

We need to return to the common-sense methods of the gospel. We have reversed Christ's order. He says "Go," we say "Come." Jesus was an itinerant preacher, a way-side preacher. He didn't go to the meeting-house and wait for the people to come to him at regular intervals. He went after them. He did not wait for the crowd to assemble. He began preaching, just as it happened, to the few or many, and then the multitudes followed him. If every Christian church could enlist ten per cent. of its members in active, honest, spiritual work for the salvation of souls, we should have such a revival of the work of God as has never been witnessed.—*Christian Uplook.*

## Missionary.

### Great Missionaries.

REV. JAMES EVANS.

In the honor roll of truly great missionaries, the name of Rev. James Evans deserves prominent place. In heroism, in energy, and in devotion to his work he was the peer of almost any man who ever labored in the mission field. Our young people are to be congratulated upon having the opportunity of reading the intensely interesting biography of Mr. Evans, which this year forms part of the Epworth League reading course. They will find it full of information concerning our Indian missionary work.

James Evans was born in England in 1801, and may therefore be regarded as a nineteenth century hero in the field of Christian achievement. He was converted under the ministry of Gideon Ouseley, and at once began to work for Christ, teaching in the Sunday-school and preaching in the towns and villages.

After several years he removed to Canada with his father and mother, and settled in the province of Quebec, where he taught school.

His work among the Indians commenced at Rice Lake, under the direction of Rev. William Case. Mr. Evans entered the ministry, but continued to work among the Indians. In 1838 he was appointed to missionary work in the Lake Superior region, and made the dangerous journey in an open row boat. Here he did faithful work until, a request having come from the Hudson's Bay Company to the English Wesleyan Society, he was appointed to go to the far north, where a new mission at Norway House was opened. His labors here were crowned with great success. A large number of pagan Indians renounced heathenism, and not only accepted Christianity, but also came into many of the benefits of civilization.

Mr. Evans had a splendid dog-train, and made numerous and rapid journeys over the country, preaching the Gospel everywhere. In a letter which he wrote to his aged father and mother he says: "You may wonder why I wander about our vast wilderness, and I can assure you I am not less a subject of astonishment to myself. It is not from choice, for no man loves 'home sweet home' more than myself. But why do I talk about home? I have no one—a poor wayfaring man—and I must say, I thank God I can say it—

'I lodge awhile in tents below,  
And gladly wander to and fro,  
And smile at toil and pain!'

And why? I feel an answer within me.

Because, 'woe is me, if I preach not the Gospel.'

The name of James Evans will be chiefly associated with the invention of the famous syllabic characters by which in a few lessons the uncultured Indians were enabled to read the New Testament. It was truly a wonderful discovery, which has had a far-reaching influence upon missionary work among the Indians as they can now be supplied with religious literature in their own language. The delight of the Indians themselves was unbounded when they found that they were able to read the Word of God.

Lord Dufferin said of these syllabic characters: "What a blessing to humanity that man was who invented this alphabet. I profess to be a kind of literary man myself, and try to keep up my reading of what is going on, but I never heard of this before. The fact is, the nation has given many a man a title and

was Himself a missionary, and the broadest and truest Christian cannot claim to be more nor other than a missionary. When we speak of Christian missions we mean Christianity, intensive and extensive, pure in its nature and universal in its scope. Whether or not it be true, as some elocutionists say, that the purest tones of the human voice carry the farthest, it is certain that that form of Christianity is purest which goes most speedily to the uttermost parts of the earth." At first the young Christian feels that his greatest need is nurture and development of that principle of life that is in him, and the gradual training of his powers in Christ's service. But when the elementary stage is past he begins to realize that he is called to a life that takes no thought for self, but is spent wholly for others. My fervent hope is that the Young People's Societies may become less introspective, less self-centered, and more distinctively missionary in their aims than they have ever been.—Rev. G. S. Clendinning, S.T.L.



REV. JAMES EVANS.

a pension, then a resting-place and a monument in Westminster Abbey, who never did half so much for his fellow-creatures."

We advise every one to get the Life of James Evans, by Rev. E. R. Young, and read it. The price of the volume is \$1.25, but the Reading Course which includes this book can be secured for \$2.00.

### A Missionary Agency.

I am inclined to think that in the divine plan the Young People's movement was destined to be ultimately, in the main, a missionary agency, and I fear that young people generally do not sufficiently realize that this is true. You may say that our work is wider than missions, for the Missionary Committee is only one of its departments of work. To which the reply is that a proper concept of the missionary problem includes all that enters into the cause of Christ upon earth. He

THE best answer to the flip-pant objections to missions that are so often urged by magazine and newspaper writers, is such a testimony as that given by Hon. Charles Denby, United States Minister to China from 1885 to 1898. He says: "I made a study of missionary work in schools and hospitals, its church services and synods; I saw the missionaries also in their homes." "In the strongest language that tongue can utter" he commends their work, and adds: "When the full truth about it is known, the cavilling, the sneering, the depreciation, will disappear, and they will stand before the world as the benefactors of the people."

DR. A. YALE MASSEY, who is in Chisambi, West Central Africa, has sent home a box of curios. In describing them he says: "There are three slave shackles—real slave shackles; they have done service. One was left here

at Chisambi a few months ago; it had been worn during the night; and when I got it, it was scarcely cold. A dealer was on his way from the interior with a caravan of "contract laborers," which is a legal term—really slaves; and on reaching this part of the country, it being so thickly populated, and well stocked with forts, escape was scarcely possible; hence the discarding of the shackle. It is common to see them hanging on trees by the path side, in many cases the wearer having been released from the cruelties of this world.

"There is also in the box a shackle for the hands. I was unable to procure a sample of the shackle for the mouth, which seems to keep the wearer from 'telling tales.' There are knives made of iron smelted by the natives, a native axe, several war clubs, a couple of spears, a bow and an arrow, ivory finger rings, copper anklers, snuff-boxes, charms of various descriptions and native musical instrument."



## YOUNG PEOPLE'S

## Forward Movement for Missions

In charge of F. C. STEPHENSON, M.D., C.M.,  
Corresponding member of the Students' Mission-  
ary Campaign, 81 Czar Street, Toronto.

## Neepawa District.

## CAMPAIGN REPORT.

By the action of the financial district meeting, Rev. Hiram Hull was appointed to campaign the district in the interests of the Young People's Forward Movement for Missions. The movement but requires an introduction to the various Leagues to be enthusiastically endorsed. New Leagues were formed at Glenburnie, with Rev. G. Stoney as president, and at Southwood, with Manson Doyle, B.A., as president. At Franklin, where is already a good Union Society, a strong Mission Circle was organized to co-operate with the Leagues on the district. There are now Leagues on all circuits in the district and all Leagues are organized along Forward Movement lines. At Gladstone, Arden and Rapid City, there are Leagues at the twelve appointments forming these circuits. There are 283 active and 190 associate members, making 473 members on the district. A total audience of 540 greeted the campaigner, and at the close of the meetings 250 people pledged ten cents a month, making a total of \$300 for the district toward the Endicott fund. Subscriptions commence November 1st, and in every case provision was made for a prosecution of the canvass. At Neepawa there is a large and well-officer League, from which great things may be expected. At Minnedosa there has been in existence for some time a tithing circle, from the revenue of which there is not only money enough to contribute \$25 to the Endicott fund, but also to assist materially in maintaining the gospel in their own church. Arden League has already secured a \$12 library, which is eagerly read by the congregation. Arrangements are being made to organize and hold a convention to meet Rev. James Endicott, who is to visit the district.

## Personals.

REV. JAS. EDINCOFF, B.A., B.D., of Kiating, China, is visiting the Leagues of the Manitoba Conference, which, in conjunction with the students of Wesley College, Winnipeg, are supporting him.

REV. B. C. FREEMAN and wife and family left for their home at Skidgate, Queen Charlotte Islands, on the 6th of November. Brother Freeman visited a number of Leagues on the Guelph District, and delivered a number of addresses and sermons on behalf of the great cause of missions to which he and his wife are giving their lives.

REV. WM. J. STONE, missionary to the Indians, Nitenat, B.C., has made a tour among the Leagues of the Goderich District. Brother Stone is very much encouraged by the hearty reception he received from the Leagues. The tour

was concluded by a convention, at which the district resolved to greatly increase their efforts to support Rev. Mr. Stone.

We are glad to report that Rev. J. A. Jackson, S.T.L., M.D.C.M., whose health failed while he was a medical missionary at Bella Bella, B.C., is now preaching at Toronto Junction, having charge of Perth Avenue Methodist Church. Although Dr. Jackson is not strong physically, yet he is strong in faith. The Lord has used him in bringing into the kingdom twelve souls since Conference.

REV. HARPER H. COATES and Mrs. Coates have been holding missionary meetings on the Pembroke District. The Epworth Leaguers of Pembroke have undertaken to do what they can to support Brother Coates on his return to Japan. If some other district will join with Pembroke District, they could together fully support Mr. Coates on the Pray, Study Give Plan. Some Leaguers on the Perth and some on the Ottawa District are talking about it.

We are glad to welcome our Brother Dr. H. C. Barrie back from South Africa. When he received a call to go as Y.M.C.A. representative his name was before a committee appointed to select missionaries for China. As Dr. Barrie was so well fitted for Africa, it was the judgment of all that he should go. His good work with the first contingent has fully justified his appointment. If he had been sent to China, it is not likely that he could have accomplished much during the past year. We hope that he may yet be sent to China as one of our missionaries.

DR. AND MRS. RUSH, who were missionaries at Lac-kal-zap, on the Naas River, B.C., but who were forced to give up the work on account of Dr. Rush's health failing, are in Toronto. Dr. Rush has consulted the best specialists in the United States and Canada. They agree that he has overworked, and that he has rheumatism. It will be some time before he can be restored to his usual health. The rheumatism affects Dr. Rush's eyesight. Although he is not blind, he cannot see to read. He suffers severe pain in his eyes and head.

REV. GEORGE E. HARTWELL, B.A., B.D., wife and family, of Chentu, China, have arrived in Ontario, after their long and tiresome journey of over 7,000 miles. Mr. Hartwell should have a rest before he takes the pulpit or platform to plead the cause of China. The London District Epworth League has kindly not requested him to visit the Leagues of the district before the Christmas holidays. Although we are sure that Mr. Hartwell is anxious to meet the London District Epworth Leaguers, who have so faithfully prayed for and supported him, yet he will appreciate their kindness in allowing him a few weeks to rest and visit his relatives after having spent nine years in China.

REV. J. E. SANDERSON has prepared a little book of missionary biographies, entitled "Messengers of the Churches." It comprises interesting sketches of Carey, Coke, Ousely, Martyn, Case, Morrison and Williams, and will be ready at the end of this month.

Published by our Book Room, at the low price of 50 cents.

## News Items.

DR. W. H. PARK, a medical missionary of the Methodist Episcopal Church in China, recently received from a wealthy Chinaman five hundred dollars as a pledge of his confidence in the missionaries and their work.

A JAPANESE convert put on his door every morning when he went out the following notice: "I am a Christian, and if any one likes to go in and read my Good Book while I am out, he may."

A JAPANESE STATESMAN was asked why he favored the spread of Christianity, and replied: "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations."

PICTON DISTRICT EPWORTH LEAGUERS last year raised \$300 toward the support of Dr. Winch. This year they are aiming at \$400. We quote a sentence from a letter sent to the League by the Missionary Vice-President of the district: "With our financial undertakings may we not forget to study and pray. Shall we not sustain Dr. and Mrs. Winch, not merely in private prayer, but also in the prayers of our weekly meetings, that they may be instrumental in leading many into the glorious Gospel light."

The missionary exhibit was one of the interesting and educational features of the Chatham District Epworth League Convention. Everyone was interested. The tables were lined with people eagerly looking at articles which they had never seen before. In addition to the curios the executive had secured pictures of missionaries, missionary stations and mission scenes. The executive highly recommended a missionary exhibit at Epworth League conventions, as it brings the missionaries and their work before the people in a very real way. Dr. Stephenson, 81 Czar St., Toronto, will furnish particulars regarding the exhibits.

HUNTINGDON DISTRICT Epworth League Convention was a most successful one. The Forward Movement of our Leagues along Missionary lines had a full share of the programme. Although at the beginning of the convention only two of the Leagues on the district were organized for the Forward Movement for Missions the district officers hope as a result of the interest aroused at the convention that all the Leagues on the district will take up the work. There are 285 Leaguers throughout the district. While they cannot yet support a missionary they are looking forward to uniting with another district for the support of a representative in the mission field.

THE *Spirit of Missions* (Episcopalian) has this to say as to the Chinese Christians now passing through the fires of persecution: "The conduct of the native Christians has been an inspiration to their teachers, and should be an inspiration to Christians everywhere. They have met death without flinching giving their lives for the faith as truly as did the martyrs of the early days. How many of them have borne witness to the sustaining power of our Lord may never be known, but their memory and their example may ever be cherished in the China that is to be."

## Hints for Workers.

### BE STRONG.

Be strong!  
We are not here to play, to dream, to drift,  
We have hard work to do, and loads to lift,  
Shun not the struggle—face it; 'tis God's gift.

Be strong!  
Say not the days are evil. Who's to blame?  
And fold the hands and acquiesce—oh, shame!  
Stand up, speak out, and bravely, in God's name.

Be strong!  
It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not—fight on! To-morrow comes the song.  
—*Mattie D. Babcock, D.D., in S. S. Times.*

**Did You Ever Think?**—Did you ever think how many people you could help and bless in a single day if you would only set yourself deliberately to trying? There are a thousand and one little things, the doing of which would cost you no serious effort, and would at the same time prove serviceable to somebody else. The mere habit of speaking a kind word as you pass has great possibilities in it. We have often seen a sad face brighten at the sound of a cheery voice. There are some men whose very presence is an inspiration. They carry a wholesome atmosphere with them wherever they go. Contact with them, though it be only brief and casual, is a quickening force. And there are other men whose influence is as depressing and disheartening as a drizzling day or an east wind. To look at them is to suffer a reduction of intellectual and spiritual vigor.

**Small Service.**—Mrs. Ballington Booth says that one day when she was feeling keenly her failures and discouragements, and wondering if she really was worth anything in her Father's vineyard, her little boy came in from a walk in his city park, and running up to her with great delight, he put into her lap a little handful of wilted chickweed. She picked up the worthless weeds with a cry of gratitude, and kissed the little hand which had brought them to her. They were in themselves of absolutely no account, but they were all the flowers he had, and his loving thought and plan to bring mamma his only bouquet lifted the burden from her heart. "Ah!" she said, "shall not my Father take my little service, which oftentimes seems so worthless and unavailing, and count it precious because in my heart I longed to do great and beautiful things for Him?"

**How Power Comes.**—Bishop Haygood used to tell in his sarcastic way of a certain preacher who wasted all his time on trifles during the week, and then got on his knees in the pulpit when Sunday morning came and fairly screamed for "power." Such a prayer is of no more value than the mad ravings of the priests of Baal on Mount Carmel. The gift of spiritual power is never bestowed on any man except in accordance with the fixed laws of the kingdom of heaven. It comes to those who have prepared themselves to receive it, and to nobody else. To expect to get it in a grave emergency without previous faithfulness and diligence is as foolish as it would be for an indolent physician to expect the supernatural impartation of skill to deal with a disease which he has neglected to study.—*Nashville Christian Advocate.*

**The Cost of a Good Reputation.**—A young man who had been active in Christian work went to a distant city to take a position. Some time afterward a friend, calling on him, mentioned the matter in the presence of some of his new acquaintances! The young man looked annoyed, and when he and his friend were alone, he said: "I did not intend that these people should know about my church work."

"I am sure your record wasn't one to be ashamed of," his friend rejoined.

"Oh, no," his friend rejoined, "but I did not want them to expect so much of me." The fact was that he had made up

his mind to lower the standard of his Christian living, and did not want those with whom he associated to expect anything better of him. There is a warning in the incident. While it costs something to win a good reputation, it also costs something to hold fast to it. If there ever comes a time when you feel that you would a little rather those around you didn't know you professed to be a Christian, you need to question yourself closely as to the reason. Peter, who denied his Lord, first sought to have it appear that he belonged, not to the disciples, but to the crowd.—*Lookout.*

**"Did We Win?"**—At the battle of Spion Kop a British soldier had his left eye carried away by a piece of a shell, and his left upper jaw. Of course, he could not speak, so, on being brought into hospital, he made signs for writing materials. Pencil and paper were given to him, and it was supposed that he wanted to ask for something. He merely wrote, "Did we win?" Surely this was sublime self-forgetfulness, and we would do well to imitate it in our Christian life and work. What we ought to desire is, not ease and comfort, and riches and position, and victory for our pet pad and party, but that we should all win the highest victory—victory over sin and selfishness, not merely individually, but as a household, a nation, a Church. Not "Did I get as much comfort and happiness in life as possible?" "Did I help the common cause of righteousness—did we win?"—*Quiver.*

## Prominent League Workers.

### TWIN LEAGUERS.



WE have pleasure this month in presenting the photograph of a couple of ladies who have been intimately associated with the Epworth League since its organization in Canada, Mrs. Lucy M. Smith, of Oakville, and Mrs. H. S. Magee, of Toronto. They were born in the same home on the same day, and look so much alike that even their friends will have to look closely to distinguish one from another in the above picture. They both joined the Methodist Church in Oakville, when sixteen years of age, under the pastorate of the late Rev. D. E. Brownell, and at once became active in the work of the church. Mrs. Smith, whose maiden

name was Lucy M. Anderson, has occupied a number of important positions. For five years she held offices in local and county W. C. T. U. organizations; for three years she was statistical secretary of Halton county S. S. Association; for four years secretary of the Milton District Epworth League; and for three years missionary vice-president of the Hamilton Conference League, which position she still holds. She has composed several cantatas, chief among them being "The Happiest Land," and "The finding of the Holy Grail." All her reports and addresses at conventions, embellished by the most beautiful illustrations, are and always listened to with the closest attention.

Her sister, Mary Helen Anderson, now wife of Rev. H. S. Magee, of Toronto, has been equally energetic in the work of the church. She was secretary of the Oakville League for five years, and treasurer of the Milton District League for one year. She was the first treasurer of the Ontario Methodist Young People's Association, and has also been secretary-treasurer of the Halton Sunday-school Association, besides taking part in the county work of the W.C.T.U.

## Practical Plans.

**Front Seat Brigade.**—Get from fifty to a hundred League members to pledge themselves to stay to the after-meeting, and to sit together in the pews right in front of the communion rail. This solid phalanx of young people will soon result in the pews behind filling up.

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**The Pledge.**—The more public is the signing of the pledge, the more likely it is that the pledge will be kept. A pledge that is signed in a hurry, in the bustle succeeding the end of a meeting, will not make so much impression as a pledge that is signed in the presence of the whole society and in the stillness of the meeting. One excellent plan is for the members to rise and sing some appropriate song while the new member is signing the pledge.

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**Reading Circle Hour.**—One of the objections frequently urged against taking up the Epworth League Reading Course is, that it is very difficult to secure an evening for the Circle to meet. The League of St. Paul Street Church, St. Catharines, has solved this difficulty by holding the meeting for literary study immediately after the devotional service. By commencing promptly at nine o'clock, a clear hour can be secured, thus obviating the necessity of setting apart a separate evening.

"Where there's a will, there's a way."

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**The Prayer Meeting.**—Here is an acrostic used by one prayer meeting committee. They send a copy of it to each prayer meeting leader one week before he leads the meeting:

Plan for your meeting beforehand  
Read the Bible readings thoughtfully  
Ask God's help earnestly.  
Young people enjoy singing.  
Enter into the spirit of your subject.  
Render heart worship.

Make your meeting one of prayer.  
End without waiting for pauses.  
Expect good results.  
Take up carefully one point of your subject.  
Interest yourself in the success of your meeting.  
Nothing succeeds without an effort.  
God will bless you.

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**A Conversation Meeting.**—A conversation meeting, such as *The Christian World* reports, has proved a very helpful and interesting novelty. The chairs are arranged in semi-circular groups, a convenient number in each. A leader is provided for each group. After opening exercises for the entire society, these groups come close together as in a Sunday-school class, and informally talk over the subject. A great deal of the value of the plan depends, of course, upon the tact, skill and consecration of the leaders; but if they do their work well much will be accomplished in the way of drawing out the more timid members, and accustoming the more active members to reli-

gious conversation. Such a meeting is to be closed by exercises in which all the members join. One of these exercises should certainly be a chain-prayer.

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**Ladies' Visiting Day.**—The pastor of a prominent church in the Toronto Conference has arranged to have every family in his congregation called upon once each month by members of the Ladies' Aid Society, who go out two by two. The names of the families are supplied by the pastor, and each couple are expected to call upon about ten families. They then report to the pastor cases of sickness, and the names of strangers who may have moved in. The day for this visiting is announced from the pulpit each month. It is not intended to be a substitute for pastoral visiting, but rather a supplement to it.

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**An Imaginary Trip.**—A very pleasant and profitable evening could be spent under the auspices of the Literary Department, by taking a trip across the continent, with a view to interesting the members in the great international Convention at San Francisco next summer. By going *via* the Canadian Pacific Railway, and returning by another road through the United States many interesting points could be touched. Stops should be made at Winnipeg, Brandon, Calgary, Banff, Vancouver, Victoria, on the way out, and at Salt Lake City, Denver, Chicago, on the return. There is enough material in this trip for two instructive programmes.

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**A Christmas Plan.**—A certain family in New England has adopted an excellent plan for making gifts received at Christmas subserve a double purpose. The impulse came first from hearing a lecture on the inartistic effects of crowding too many articles into a single room, but the motive broadened at length into something quite altruistic. The plan in general was to send to some less fortunate family such articles already in use in the household as were replaced by fresh ones at the holiday season. Nothing was sacrificed which was really needed, or which was sacred by reason of associations, but only such pieces of furniture or adornment as otherwise would be relegated to the attic or remain where they were as superfluities. It was found that several prettily decorated calendars could be made serviceable again by renewing the dates, and a little thought and ingenuity reclaimed other articles. But the best part of the scheme was the opportunity it afforded to train the children in unselfishness. They were the recipients of lavish gifts from dotting relatives, but for each new doll, toy or book thus received they were expected to select an old one, in good condition, for some less favored child. They were taught in this practical way that blessings of whatever sort are showered upon us not to hoard but to share, and the true spirit of Christmas was diffused in that home as never before.—*Congregationalist*.

**Bible Study.**—Mr. N. M. Squire, President of the Collingwood District League, in his annual address delivered at the recent convention, thus emphasized the importance of studying the Bible: "One of the most necessary changes on this district is that to make the study of the Bible in our League meetings the most important part of the programme, and not simply have a paper read by the leader, an essay gotten up for that special night—practically speaking one or two leaguers, filling in a programme for the evening, and no studying being done or even attempted by the other members, no discussions, no helps. We require systematic Bible students as active and associate members of our League, and in no way can this be so successfully accomplished as in making our week-night service a class for Bible study, leaguers making the lesson their study of God's Word through the week, and in this way come prepared to help each meeting. We can make our meetings so interesting that those who do not profess to be followers of the meek and lowly Jesus, will become students of the Books of Books, and thus be drawn into the fold."

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**Practical Drill.**—Dr. Berry believes that District Epworth League Conventions should consist very largely of practical drill on methods of work, and less time devoted to mere generalization. We most heartily agree with him in this. The Round Table Conference, and the Question Drawer should have a prominent place on every convention programme, and every delegate should be urged to take part.

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**Appoint a Reporter.**—It was a good convention. The attendance was large and enthusiastic, but the general public never knew anything about it, for not a line of report appeared in the local papers. This was really a mistake that should not be repeated. It always helps our cause to let the people know what we are doing. One of the first items of business at an Epworth League Convention should be the appointment of a reporter to send an account of the proceedings to the newspapers.

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**Study the Hymn Book.**—One of our pastors, not long ago, asked the members of his League to repeat one verse of their favorite hymn at the consecration meeting, expressly stipulating that the selection should be made from our Church Hymn Book. Nearly all brought a verse and repeated it, making the service a very interesting one. Those who participated were, however, quite surprised when the pastor informed them that only a small proportion of the hymns quoted from were in the Church Hymn Book. A little more thorough acquaintance with this fine collection of hymns would be good for us all, both young and old. It is sad to see it crowded out by ephemeral productions of inferior quality. An evening with the Hymn Book will be found to be both enjoyable and profitable.

The Canadian . . .

## Epworth Era

ORGAN OF THE EPWORTH LEAGUES AND  
OTHER YOUNG PEOPLE'S SOCIETIES  
IN THE METHODIST CHURCH.

Published Monthly at TORONTO, ONT.

REV. A. C. CREWS, \* - Editor.  
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### Editorial.

#### Renew the Invitation.

This paper is conducted strictly on the "invitation system." It does not go regularly to any one, except an invitation has been extended, and this must be renewed each year, as our business is conducted on the cash in advance principle.

Last year some of our subscribers were quite surprised to find that their paper was stopped, and some of them wrote to the office to know the reason. The simple explanation was that their subscriptions had not been renewed, and the names had been removed from the mailing list.

We are very desirous of retaining all our present readers and carrying them over into the new year. The paper will be better value than ever before, and during the next six months will contain features of special value. Hand your half dollar to the corresponding secretary of the League, or to the pastor, and you will receive the ERA regularly.

Renew! Renew! RENEW!

#### The Modern Theatre.

Not long ago we had a somewhat suggestive conversation, on the train, with a gentleman who, of his own accord opened up the question of the modern theatre. It was his opinion that the stage was degenerating every year. He said that he was connected with the Church of England, and felt under no restraint in regard to attending theatrical entertainments, but every time he went lessened his respect for those who thus catered to the public.

A few weeks since he met a couple of young ladies from the country, in Toronto, and desiring to make their stay in the city a pleasant one, proposed that a visit be made to the theatre. As he was aware that one of the girls was a Methodist, he was not at all urgent about the matter.

Knowing the rules of our church in regard to theatre going he felt that he was scarcely doing the right thing in taking this young Methodist upon forbidden ground. She assured him, however, that she was old enough to decide for herself, and really wished to go.

The play was an exciting one, dealing with love and passion. Some of the actors were quite modestly dressed, and the dialogue abounded in expressions that were suggestive of evil. Altogether the evening's entertainment left an exceedingly bad taste in the mouth. Thinking that this play might be an exception, they went to another theatre on the next evening and witnessed one of the popular dramas, which was drawing crowds. It was even worse than that of the previous night, and before the curtain was rung down the gentleman felt ashamed that he had brought the young ladies to the place.

The play was of such a character that it could not very well be discussed, so he simply turned to the young Methodist, after their return home, and said: "Don't you think, Miss B——, that the men who framed the Methodist rules knew what they were doing when they put theatre-going under the ban?"

"Yes," she replied, "I think they did."

#### The Elections.

As far as religious work is concerned, it is a blessing that the elections are over. The attention of the people has been more or less turned away from the evangelistic efforts which ought to be made at this time of the year, and, unfortunately, in some places the bitterness of party strife has turned neighbor against neighbor, and transformed friends into enemies.

The moral effect of the campaign, too, has not been healthy in its influence upon young people. There was considerable falsehood and much deliberate misrepresentation upon both sides. One paper has declared that a certain public man is scarcely less than an angel, while the journal of the other party has not hesitated to portray him as but little better than a devil. A certain class of politicians has been described as "honest and capable administrators," "men who deserve the confidence and support of the public," "broad-minded and clear-headed statesmen"; but the other political party has characterized these same men as "corrupt and unreliable," "scoundrels," "insatiable horde of political adventurers." A stranger from another country would find it a difficult thing to form an opinion of the character of our public men by reading party newspapers. It seems as if, where politics are concerned, every man looks through the spectacles of his party prejudices, and is unable to behold anything but what is bad in his opponents.

It has been astonishing to see with what coolness and ease the newspapers have lied about each other, and about the doings of the party during the campaign. One paper stated that in one of our cities a public meeting was held which was attended by such a large and enthusiastic crowd that "late comers found it absolutely impossible to gain admission to the building." As a matter of fact, the building was scarcely more than half full.

It would almost seem as if during a political campaign the newspapers entered into a mutual arrangement to indulge in a regular carnival of lying.

It may be necessary to have parties in the conduct of the government, but partisanship is always objectionable. We ought to hold ourselves ready to recognize the good things in the platform of our opponent, and to give him credit for honesty of purpose so far as the facts will warrant it, when viewed with an unprejudiced eye. No man should be so wedded to his party as to make him blind to its faults. He should rather cultivate independence of thought and action, and be prepared to condemn even his own side when he believes that it has done wrong.

The recent elections have demonstrated that there are many things which need attention from the high-minded and conscientious citizen who desires to see his country prosper.

#### "I Am Glad You Asked Me."

A pastor related the following incident at a convention the other day. Desiring a young lady to prepare a paper for the convention programme, he had asked her, rather expecting the usual excuses and refusals which he had heard so many times from others. Judge of his astonishment when the lady, at once complied with the request, adding, "I am glad that you asked me." She went on to explain that she had been giving some attention to the subject, and would esteem it a privilege to still further look into it in preparing a paper.

What a joy it would be to pastors and League presidents if all our members would exhibit more of this spirit!

#### The Elder Brother.

It is somewhat peculiar that in nearly all the expositions and sermons on the Prodigal Son, the principal lesson of the parable is entirely overlooked. It is generally expounded as if the purpose of the Saviour was to show the folly of dissipation and sin, and the great love of God in welcoming the returning wanderer. These are indeed very beautifully illustrated, but only incidentally. We must look elsewhere for the real point of emphasis.

In interpreting this parable, we should remember that Jesus told it for the express purpose of answering the reproach of those who blamed him for mixing with publicans and sinners, and the actual lesson he desired to impress was that there is more hope for the openly vicious man than for the hypocritical. It is rather strange that the International Sunday-school Lesson Committee should have omitted all reference to the Elder Brother, for he was the man that Christ mainly had in view when he related the story. It is scarcely likely that He would have told it for the sake of that portion which our Sunday-schools have recently been studying, beautiful as it is. The self-righteousness and selfishness of the Elder Brother constitute the main point of the parable.

## The Pledge.

One of the storm-centres of discussion at conventions and elsewhere, when the Epworth League is under consideration, is always concerning the Pledge. It is freely stated by those who ought to know that its obligations do not rest very heavily upon the active members, and that very many who sign it fail to live up to its requirements. Some go so far as to suggest that it would be better to remove the pledge altogether from the constitution, or to modify it so that there would be a greater probability of its being observed.

There is much to be said on both sides, but we are inclined to believe that the true solution of the difficulty is to retain the pledge and make more strenuous efforts to bring our members up to its standard. It certainly cannot be said that it calls for anything that is either impossible or undesirable.

## A Quarter a Day.

The habit of saving is one that should be carefully taught to young people. They should be instructed in regard to the importance of economy in little things, and the value of adopting some systematic method of laying by a portion of their income.

The other day a merchant informed us that for several years he had been in the habit of giving his wife a twenty-five cent piece every day at dinner time. This was about the amount that other men around him were accustomed to spend in cigars and drinks, and as he neither drank nor smoked the money was handed over to his better half, who immediately added it to her bank account. In a very short time he expected that she would have enough to purchase a home of their own, and he has never missed the quarter a day.

Even five cents a day, carefully saved, would in a few years make a tidy sum.

## Explain! Explain!

Undoubtedly Sunday School teachers are inclined to take too much for granted in dealing with their scholars, and lack of thoroughness is perhaps the most common fault in teaching. It is not enough to go over the facts of the lesson once; they should be explained clearly and definitely and enforced in a variety of ways. It is a good thing for all the scholars to learn the golden text, but often it is committed to memory and repeated in a parrot-like manner without the slightest idea of its meaning. Not long ago we heard a preacher catechising a number of children, and wishing to draw some lessons from the Parable of the Prodigal Son, asked them what was the subject of last Sunday's lesson. The answer came immediately, "I will arise and go to my Father." Desiring to discover how much they understood of these words he requested any of the boys or girls to tell him who it was who uttered them. There was an embarrassing silence for some moments, and at last a little girl said, "It was one of Christ's disciples." Evidently those scholars had

learned nothing of that beautiful lesson but the golden text, and had no idea whatever of its significance. Scholars should be expected not only to repeat the golden text, but to be able to tell who spoke the words, to whom they were spoken, and what they mean. The teacher should be perfectly sure that the lesson is understood.

A STRIKING feature of the recent elections was the fact that up to the very last both parties prophesied victory. Probably this had much to do with encouraging the workers to put forth their very best endeavors. Don't talk about the church's probable failure in what she has undertaken, but work for, and expect success.

An appropriate text for Decision Day or Covenant Service will be found in Jeremiah 50:5: "They shall ask the way to Zion with their faces thitherward, saying, Come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." This indicates the spirit of enquiry, and the desire of the heart which results in turning the face toward God, and a full commitment to His service.

**N**OW is the time to select your Christmas Presents. Allow the ERA to make a suggestion. What more appropriate Christmas Gift could be secured anywhere than a set of the Epworth League Reading Course? It is impossible to get as great value for \$2.00 as in these splendid books.

The daily papers report an attempt to bulldoze one of our ministers who ventured to protest against wholesale liquor drinking in welcoming the soldiers from South Africa. It is scarcely necessary to say that they did not succeed. Our ministers are sound on the temperance question, and are not afraid to speak out when occasion demands.

How many prayers and testimonies there are in our meetings that are uttered in such a weak and feeble voice that they are not heard more than a few feet away. Usually it is not from want of lung power, but rather on account of timidity or lack of energy. Our services would be much more profitable and helpful if those who speak or pray would lift up their voices with clearness and distinctness. Martin Luther gave good advice to young men who speak in public when he directed them to "get up cheerfully, speak up manfully, and sit down speedily."

It is generally understood that it is very easy to do wrong and hard to do right. May there not be some mistake about this? The cashier of a New York bank was recently discovered to have embezzled about half a million of dollars during the past seven years. Did he have a good time? Well, hardly. For years he has scarcely ever been absent from the bank, and every morning left his suburban

residence before seven in the morning. In order to prevent discovery he had to be always at his place, exercising the utmost diligence and caution, and yet he was found out and is now enjoying the luxuries of jail life. Mr. Beecher used to tell of a man who was in the habit of stealing all his firewood during the night from his neighbors' wood-piles. It was estimated that he worked harder in securing fuel in that way than if he had honestly earned it. The way of the transgressor is never easy.

"I AM ANXIOUS to remain president of the League for another year, and yet I would like to resign," said a young lady president, as the time for the election of officers came near. To explain the seeming anomaly, she added: "I would like to keep the office for the good I would get out of the work, but I want someone else to receive the same benefits that have come to me." Official position should be looked upon as an opportunity for getting and doing good.

Not long ago a pastor told us that he had been wondering whether or not he was really meeting the difficulties and objections of the unconverted people of his congregation. In order to ascertain this he intended to ask all the non-members to write him a letter answering the question, "Why am I not a professing Christian and a member of the church?" These will be dealt with in a sermon. If the people will candidly state their reasons to the pastor, it will afford him an opportunity of saying the right word.

The last day of this year, and of the century, ought to be made memorable, especially in view of the evangelistic movement in which we are now engaged. An impressive watch-night service should be held in every Methodist Church throughout the land, a service for which very special preparation shall be made. It is an opportunity for deepening religious impressions and leading unconverted people to decide for Christ that is too valuable to be lost.

By all means observe the week of prayer, but for once break away from the "cater and dried," stereotyped programme of service prepared by the Evangelical Alliance. For years we have been considering "Nations and their Rulers," "Schools and Colleges," "Missions to the Jews and Mahomedans," etc. Now would it not be a good thing to toss this ancient programme into the waste-basket and go in for a week of whole-souled, earnest meetings for the deepening of spiritual life among our members and the salvation of souls?

An old writer has truthfully said that "A soul winner is an agent of God, an instrument of the Holy Spirit in persuading, drawing, lifting men into the pardon, favor and blessing of God and the likeness of his Son. It is never finished. It is getting souls into the Christ, and getting souls in the Christ nearer the Christ. The occupation is divine; the work is divine; all the glory and honor belong to God."



### Evangelistic Movement.

The annual International Conference of the Railroad department of the Y. M. C. A. was held in Philadelphia recently, with 1,300 delegates in attendance. At the close of the Convention on Sunday night, in the great hall with an audience of two thousand men, one hundred and thirty railroad men were converted to God.

The Congregational Ministers' Union of Chicago held an all-day meeting in Union Park Church, October 8. The theme for the day was the Twentieth Century Forward Movement, confession of personal shortcomings, and a tone of earnest expectation for the future, were the dominant notes of the meeting. An outline plan for general co-operation in ministerial and lay activities was adopted.

A few Sunday evenings ago, while the pastor of the Central Methodist Church, St. Thomas, was in the midst of his sermon, a young man walked up the aisle before a crowded congregation, and deliberately knelt at the altar, although no invitation whatever had been extended. The minister paused, went down by the side of the enquirer and prayed with him, after which the sermon proceeded. The young man professed conversion in the after-meeting.

REV. LAVI CURTIS, a prominent minister of the Newfoundland Conference, thus calls the Methodists of that Conference to action: "What more glorious sight than that of a whole church, extending from the Atlantic to the Pacific, and reaching even to China and Japan, on its knees before God pleading for a revival of religion? What more fitting way to close the century? How more appropriately spend the dawn of the new century, which shall usher all the then living into the great beyond? Surely none. And yet the possibilities involved in such supplication, who can estimate? Possibilities of grace, purity and power; possibilities of victory for Christ in the extension of His kingdom; possibilities of deliverance from darkness and death of hundreds of thousands of redeemed men and women, who shall sing the new song of praise to God and the Lamb in the bright world beyond."

### Prominent People.

JOHN WANAMAKER has been re-elected president of the Pennsylvania State Sabbath-school Association.

The Paris papers say that the German Emperor is at work on an epic treating of his grandfather's life and the Franco-Prussian War.

GENERAL WILLIAM BOOTH, Commander-in-chief of the Salvation Army, is coming to the United States to take practical control of the army for at least six months.

GENERAL ROBERTS did a good thing for the soldier boys when he appealed to the people not to tempt them to indulgence in strong drink, in welcoming them home from South Africa. It is a pity that this excellent advice has not more generally been followed.

That prince of humbugs, Dr. Dowie, of Chicago, has been in London holding meetings, which have been disgracefully disorderly. The lace-makers which he sent out from England to work in his city of "Zion" on the shores of Lake Michigan, were not permitted to remain in the country.

A NOTABLE temperance worker, Robert Rae, has just died in England, concerning whom the late Cardinal Manning once said: "One such man as Father Mathew or Robert Rae is worth all the Wellingtons and Napoleons that ever lived." An earnest reformer is a marshal of forces that are unseen, but which will yet in the long run shake empires.

SIR ROBERT HAET, who has long held an important position under the Chinese Government, and is well qualified to form an opinion, thinks that very dangerous times are coming in China. Hitherto he has had full confidence in the Chinese authorities, and his change of tone is all the more ominous.

One of the finest tributes ever paid to Mr. Moody is the statement of a correspondent of the *Chicago Record*, who has been interviewing the managers of department stores in New York City, and found that the Bible is being continually hawked that they have seen and yearn out. "There was always a boom in the Bible business whenever Mr. Moody came to town," say the merchants.

GENERAL HAWLEY said of the late Charles Dudley Warner: "He was completely a gentleman. He lived a religious life, but said little about it. He regularly attended his church, respecting and obeying the observances. I never heard from his lips an indelicate or coarse story or an unclean aim. He abhorred injustice, meanness and dishonor. It is a cheerful spirit, a true wit and a sweet humor that we find in all his works."

QUEEN VICTORIA'S knowledge of every detail, not only of the various houses, but also of the parks and gardens connected with the many royal palaces, is said to be wonderful. Within a few hours of the court arriving at Osborne, the Queen makes a tour of those gardens which are close to the house, her first visit generally being paid to the lovely myrtle planted by the Prince Consort in 1818 from a sprig taken from the Empress Frederick's wedding nosegay.

### Methodist Chat.

OLD John Street church, New York, the oldest Methodist church in the country, has just celebrated its 132nd anniversary.

The Irish Twentieth Century Fund is an assured success; nearly the whole amount (50,000 guineas) has been subscribed, and upward of £21,000 has been paid. On Irish navy and navy work, £4,200 is to be spent, and new homes will be built at Dublin and Newbridge.

A RECENT meeting in the Methodist Episcopal Church in Rome, Italy, was disbanded by the authorities at the dictation of the Roman Catholic leaders. The result is a vigorous advertising of Methodism. Most of the secular papers have condemned the action of the authorities.

It is said of one of the early American Methodist preachers, that he never preached a sermon over twenty minutes long; and as in those days people so seldom had the opportunity to hear the Gospel that they would not be satisfied with such a brief discourse, he would often take other texts, and preach three or four sermons in succession.

DR. FRANK BRISTOL, Pastor of the Metropolitan M. E. Church, Washington, says: "Methodism must stand for the highest development of intellectual life. It has the guardianship of more young people than any other Church in America. With its moulding hand on the brain and heart of millions of our youth, it must command the most perfect facilities for their education, and must insist on the thoroughness, completeness, and superiority of their mental training."

We frequently hear it insisted on that the great need of our church is to return to "Old Time Methodism." *Zion's Herald* wisely insists upon the necessity of discrimination in using this expression. "If Old Time Methodism means the spirit of the fathers, their loyalty and devotion, their joy in the Lord, their zeal to bring men into the kingdom, we agree that we should not depart from it. This old-time Methodism should be all-time Methodism, for it is nothing less than the essence of the gospel. But if it

means an insistence on ancient forms, phrases, customs, methods, we denounce Methodism as a spirit, a life. The fathers sought to apply the gospel to the circumstances of their time, and their true successor is not one who is mechanically echoing the things they did in the way they did them, but one who is applying the same gospel to the circumstances of our time."

### Literary Lines.

It is not necessary for young people to spend time in reading Marie Corelli's "Master Christian." It is far too bulky to appeal to the average reader. The story is highly sensational and improbable.

APPARENTLY Martin Luther was the most prolific author of his own time, and probably of all time. Mr. Henry Brewster, in the *Boston Transcript*, quotes a recent biographer of Luther as saying that in six years he wrote 380 works, and that during the same period less than a thousand were printed in the whole of Germany.

PERHAPS the most timely article in *McClure's Magazine* for November, is "Woman's Diary of the Siege of Peking," by Mrs. E. K. Loring, one of the best of the missionaries in the legations last summer. This vivid narrative by an eye-witness of most of the events described is sure to command attention at a time when the eyes of all the world are turned to the far East. It is in a true sense history from original documents.

EVERYTHING that Charles Dudley Warner wrote was thoroughly wholesome. He had the sense of perspective, and of literary form. One of the best of all his books, "In the Levant," is a most illuminating and delightful description of the Oriental sights and conditions. Throughout his life he had the deepest interest in educational and philanthropic problems, and in his discussions of them he not only showed literary skill, but a knowledge of facts based on thorough personal investigation.

A VOLUME entitled "The Making of a Christian," from the pen of Rev. John Maclean, Ph.D., author of "The Indians of Canada," and other works, is about to be issued by William Briggs. In it the subject of holy living is dealt with in a simple and popular, yet thoughtful and deeply spiritual style of treatment. Such chapters as "The Music of the Will," "The Art of Pleasing God," "What to Let Go," "Reflections of Christ," etc., are suggestive of helpful reading. Its teaching revives the Keswick movement in a new setting.

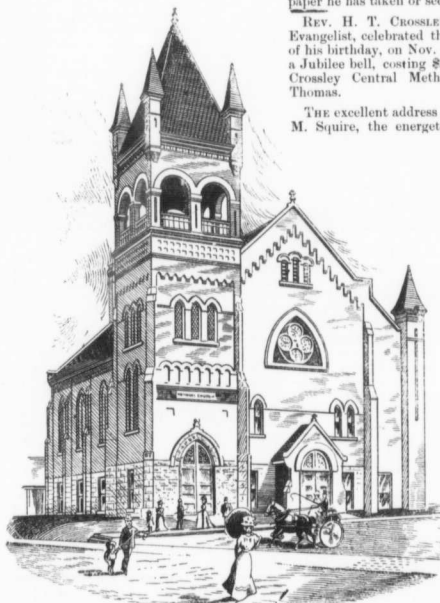
### Cheap Magazine Reading.

*McClure's Magazine* announces an attractive list of subjects and writers for the coming year. Elizabeth Stuart Phelps Ward is to write on "Within the Gates." This is the author's latest discussion of the great problem of death and the resurrection, and carries the problem beyond the grave. It is certain to arouse as much comment as her earliest work on this subject. Other strong articles about men of the time, by Hon. Andrew D. White, Clara Morris, William Allen White, Ray Stannard Baker and others. Short fiction by such well-known writers as Robert Barr, Jack London, Sarah Orne Jewett, Josephine Dodge Daskam, Hamlin Garland, W. A. Fraser. Fully illustrated by the best artists. One dollar a year. Ten cents a copy.

## From the Field.

### Methodist Church, Chesley.

METHODISM in Canada is becoming noted for the number of splendid modern churches which she has in the various towns throughout the country. One of the latest of these to be erected is the beautiful and commodious building at Chesley, Ont., a thriving town on the Owen Sound branch of the Grand Trunk Railway. The church is a marvel of cheapness, having cost only \$7,500. It certainly could not be built now for less than \$10,000. The entire amount of in-



METHODIST CHURCH, CHESLEY.

debtedness has been provided for on a somewhat novel plan. The subscriptions run for ten years, to be paid in annual instalments, each subscriber being responsible for the interest on his own subscription. If all can be induced to keep up their payments, at the end of ten years the church will be free of debt, without having paid a dollar of interest.

The Epworth League subscribed \$200, and is paying the share month by month, with interest.

The building has comfortable seating accommodation for about 600 persons. The membership is over 400, and the congregation is a large one. Much credit is due to the indefatigable pastor, Rev. C. J. Dobson for bringing the enterprise to a successful completion.

**Personal.**

The annual road race and games of the employees of the Methodist Book and Publishing House were held on October 27th, and an enjoyable time spent. The boys showed their appreciation of the faithful work done by the secretary, Mr. Joe Coatsworth, by presenting him with a beautiful silver service. Mr. Coatsworth is one of the most active members of the Berkeley Street Epworth League.

The blackboard sketches for Dr. Doherty's Illustrated Notes on the Sunday-school lessons for 1901, have been prepared by Mr. T. G. Rogers, an active Epworth Leaguer of this city. 1

Rev. A. O. ALEXANDER, formerly of London Conference, is now a pastor at Hallock, Minn., U.S. He writes that he appreciates the CANADIAN EPWORTH ERA more than any paper he has taken or seen.

Rev. H. T. CROSSLEY, the well-known Evangelist, celebrated the 50th anniversary of his birthday, on Nov. 19th, by presenting a Jubilee bell, costing \$220, to the Hunter-Crossley Central Methodist Church, St. Thomas.

The excellent address delivered by Mr. N. M. Squire, the energetic president of the Collingwood District League delivered at the annual convention, has been copied, and sent to all the Leagues on the District. This is an excellent plan to bring the various societies into touch with the District work.

Bridge St. Methodist Sunday School, Belleville, extended an enthusiastic welcome to Mr. John C. McNair, one of their members after his ten months experience as a soldier in South Africa. Mr. F. E. O'Flynn, Rev. Dr. Crothers, and Sir McKenzie Bowell delivered addresses of welcome, which so stirred the audience that they burst into hearty applause. Sergeant McNair was given the Chautauqua salute.

### Just a Line or Two.

The Epworth Leagues of Manitoba are undertaking to raise \$500 for the support of their missionary, Rev. Mr. Endicott.

The Manitoba League Union is urging the societies of that Conference to take up the study of the Epistles of Paul during the coming winter.

The annual convention of the Leagues on the Birr Circuit was held on Thanksgiving Day in the Bain Church. Special attention was given to the Forward Movement for Missions. Addresses were delivered by Mr. F. W. Daly, and Rev. T. E. Harrison, of London.

Sunday and Monday, November 11th and 12th, were anniversary days in Galt. Rev. R. H. Bell, B. A., of Stronach, preached on Sunday, and lectured on Monday evening on "Methodism."

The Reading Circle at Sutton West, which led the Uxbridge District last year, has again begun its work under even more promising conditions. All the former members were eager for the Circle to re-commence.

The Hamilton Conference Epworth League convention will be held on the 19th and 20th of February, 1901, in the town of Norwich. The programme is being prepared, and will be in the hands of District Secretaries for distribution some time in January.

A Live Reading Circle has been organized at Lakelet appointment, on the Clifford Circuit. Six sets of the books have been ordered as a first instalment. The membership is eighteen, and the pastor reports the young people as "delighted with the prospect."

Sharon League, on the Dobbinton Circuit, is flourishing. Regular missionary, literary and consecration meetings are held, and associate members are becoming active. A recent missionary meeting on China was very interesting and instructive. Several debates have been held.

The Epworth League of Christian Endeavor, Cannington, celebrated the tenth anniversary of their organization by holding a re-union on November 11th and 12th. On Sunday Rev. C. W. Watch, of Belleville, the organizer of the Society, preached special sermons to the young people. Leading features of the Monday evening programme were a history of the League since its inception, by the secretary; an address in behalf of the present members, by the president; an address on behalf of the charter members, by the first president; the reading of the letters from former members who could not be present, and an address by Rev. Mr. Watch. A number of ex-members were present, and a very enjoyable as well as profitable time was had. The church was tastefully decorated with the League mottoes, flags and chrysanthemums.

### "It's Backbone."

The class of ladies, numbering nearly one hundred, taught by Mr. C. P. Holton, in Bridge Street Methodist Sunday School, Belleville, held its annual re-union, November 15th; three hundred guests were present; every delicacy of the season loaded the five long tables that were arranged in the beautifully decorated rooms; the programme was a choice one, and the brief addresses the best heard on a similar occasion.

The sentiments, "A voice from the pulpit," "A voice from the Sunday school," "A voice from the Senate," and "A voice from the past," were responded to in apt and appropriate addresses by the Rev. Dr. Crothers, Mr. Wm. Johnson, Sir Mackenzie Bowell, and Mr. John J. B. Flint. Mr. Johnson gave a resumé of the history of the class for thirty-one years, and called it "the backbone of the school." Some excellent music was rendered.

MACHINE politics, made possible by blind "party loyalty," is one enemy that imperils the nation's life and honor.

The greed of corporations, using politicians as their tools, unless checked, must nullify all the principles of the nation.

In warm countries like Italy ice is very hard to get, and costs a good deal of money. One of the princes living in northern Italy, near the mountain ranges, sells snow. The snow is packed in baskets and carried by mules at night to coast villages, where it is shipped to the cities and sold at three and five cents a pound. This prince has the entire right to the trade.

## District Conventions.

### Mount Forest District.

The annual convention of the Mount Forest District was held at Arthur on October 9th, and proved to be a great success. The addresses were unusually good, and the discussions were practical and helpful.

The following resolution was passed by the convention:

"Resolved, that this district convention, while pledging itself to work for the national prohibition of the liquor traffic, believes that provincial prohibition would be a valuable instalment of the reform, and calls upon the Provincial Legislature to give us a similar measure to that adopted in Manitoba, and that we instruct our president to present a memorial to this effect to the government."

The following officers were elected: Honorary President, Rev. W. Kettlewell, Mount Forest; President, Rev. S. E. Marshall, Clifford; 1st V.-Pres., Rev. F. W. Thompson, Arthur; 2nd V.-Pres., Miss M. Kerr, Mount Forest; 3rd V.-Pres., Mr. Brethour, Mount Forest; 4th V.-Pres., P. Hellyer, Kenilworth; 5th V.-Pres., Miss Cuthbertson, Durham; Secretary, A. H. Humphries, Arthur; Treasurer, Miss E. Leroy, Mount Forest.

### Tamworth District.

The fifth annual convention of the Epworth Leagues and Young People's Societies of the Tamworth District was held at Marlbank on October 10th and 11th. Dr. F. C. Stephenson gave two enthusiastic and instructive addresses upon the Forward Movement. Interesting reports of a progressive character were given from the various societies. A good programme of four sessions was given to appreciative and large audiences. The officers for next year are: Honorary President, Rev. W. J. Young, Tamworth; President, Mrs. L. P. Wells, Tamworth; 1st V.-Pres., Mrs. (Rev.) William Higgs, Cloyne; 2nd V.-Pres., Mrs. W. J. Wagar, Centreville; 3rd V.-Pres., Samuel Abbott, Mountain Grove; 4th V.-Pres., J. M. Hughes, Robin; 5th V.-Pres., Mrs. (Rev.) W. H. Clarke, Plevna. Secretary-Treasurer, Rev. P. H. Neville, Arden; Executive Committee, Miss E. G. Aylsworth, Tamworth; Rev. Jos. Barnes, B.A., Mountain Grove; Miss Smith, Tamworth; Miss E. E. Allen, Marlbank; Miss Mills, Arden. Motto for next year: "Freely have ye received, freely give." The next convention is to be held at Arden.

W. G. BOYCE, B.A., B.D., Sec.

### Pembroke District.

The annual Sunday-school and Epworth League Convention of the Pembroke District was held at Hale, Monday, Oct. 15th. Dr. Stephenson was present and gave earnest, interesting addresses on Missions during the day. During the year this district has been organized along the Missionary Forward Movement lines. It was moved by the Rev. G. W. Snell, B.A., seconded by Rev. W. Knox, that this district will do its best towards the support of Rev. H. H. Coates and wife, in the mission field of Japan, and that we invite Mrs. Coates to visit our district. In the absence of the Rev. H. H. Miller, of Eganville, Mr. J. Wickware, of Pembroke, introduced the subject, "The importance of Teachers' Meetings," for discussion. The hope was expressed that wherever possible teacher's meetings should be organized. Rev. John Grenfell, chairman of the district, gave a vigorous address on the subject, "Why are there not more conversions in our Sabbath-school work." Following this, Mr. R. H. Boyle, of Cobden, spoke of the evil results of temporarily closing the Sabbath-schools. The Rev. H. S.

Osborne in his usual vigorous and forcible manner, delivered an address on the subject, "The Relation of the League to the Unconverted." The new executive is the following: Miss Crabbe, President, Pembroke; Miss Reynolds, Renfrew; Mr. A. Jessop, Cobden; Miss A. Shaw, Beachburg; Miss Jennie Elliott, Arnprior; Rev. W. Johnson, Shawville; Mr. Ira Wright, Secretary-Treasurer, Pembroke; Reva G. W. Snell, W. Knox, H. S. Osborne, together with Messrs. J. K. Rochester and W. A. Hodgins.

G. W. S.

### Windsor District.

The Windsor District Sunday-school and Epworth League Convention was held at Kingsville. The attendance of delegates was the largest since its organization, and the programme was an excellent one. Addresses and papers full of interest and instruction were delivered on Sunday-school work during the first day. The programme on the second day, which was devoted to League work, commenced with a sunrise prayer-meeting at seven o'clock, at which a goodly number were present. The reports of the district officers show that a good work is being done. At the afternoon session the following was the programme:

"Junior Work," Rev. T. W. Blatchford, Wheatley.

"The Quiet Hour," Mr. Wm. Eelsey, Windsor.

"Relation of Social to Spiritual Work," Miss May Pashey, Windsor.

"Lookout Committee, Importance and Work," Rev. W. E. Millson, Gesto.

"War and its Relation to Missionary Work," Rev. W. H. McMullen, Harrow.

"Proper Observance of the Sabbath Day," Principal Yoaden, Kingsville.

The following officers were elected: President, A. A. Buchner, Kingsville; 1st Vice-President, Wm. Eelsey, Windsor; 2nd Vice-President, Miss Minnie Malot, Leamington; 3rd Vice-President, Miss May Pashey, Windsor; 4th Vice-President, Miss Belle Fox, Olinda; 5th Vice-President, Miss Millie Conklin, Kingsville; Secretary, W. R. Manning, Essex; Treasurer, Miss Edith Dale, Wheatley.

### Cobourg District.

The sixth annual convention of Cobourg District League was held in the Baltimore Methodist Church on October 16th. Reports were given by the district officers and by representatives of Leagues on the district. The reports were for the most part encouraging, and evidenced an increased earnestness on the part of the Leagues in the Forward Missionary Movement. Rev. D. N. McCann conducted a very interesting and profitable conference on League topics, that brought out many helpful suggestions. The subject, "How to Make the Forward Missionary Movement Effective on the District," was opened with a brief but inspiring address by Rev. J. P. Berry, B.A., Missionary Vice-President of Bay of Quinte Conference League, and was followed by a practical discussion conducted by Mr. Berry. The Executive Committee brought in a recommendation advising the sub-division of the district under the direction of competent workers, who would visit the Leagues in their division and endeavor to secure more aggressive promotion of missionary work. This resolution was heartily endorsed by the convention.

A consecration service was conducted by Rev. H. B. Kenny, Canton, and was a season of much profit and blessing. The very important subject, "How May We Best Promote Revival Work?" was then considered. The first subdivision of the subject, "In the Junior League," was suggestively and help-

fully taken up by Miss L. W. Brooking, Cobourg. Mr. W. G. Jennings, Centreton, dealt with the second part, "In the Senior League." Rev. J. P. Berry then addressed the Convention on "Missions and the Twentieth Century," and Rev. Dr. W. R. Young on "Revivals and Missions." Following are the officers for the ensuing year: President, Hugh McCullough; 1st Vice-President, Miss L. McCutcheon, Baltimore, Ont.; 2nd Vice-President, Miss L. W. Brooking, Cobourg, Ont.; 3rd Vice-President, H. Pickup, Elizabethville, Ont.; 4th Vice-President, Miss Currelley, Canton, Ont.; 5th Vice-President, Miss D. Jewell, Welcome, Ont.; Secretary, Miss Idell Rogers, Cobourg, Ont.; Treasurer, W. G. Jennings, Centreton, Ont.; Representative to Conference, Rev. J. A. Jewell, B.A., Welcome, Ont.

### Madoc District.

The sixth annual convention of the Epworth League of the Madoc District was held in the Bethel Church, on the Thomasburg Circuit, on October 10th. Mrs. Hudgins gave a fine paper entitled "Ruts and how to avoid them." Rev. F. W. White, B.A., spoke on "The present aspects of Prohibition." Dr. F. C. Stephenson conducted a conference on the Forward Movement for Missions, and at a later stage delivered an address on the same subject. An interesting discussion took place concerning the relation of the Epworth League to the class meeting. Rev. N. D. Drew gave a paper on "The Twentieth Century revival, its needs and conditions." Rev. D. W. Harrison conducted the closing consecration service.

The following officers were elected: Hon. President, Rev. R. McCulloch, Marmora, Ont.; President, Mr. J. S. Marden, Marmora; First Vice-President, Miss Etie Wright, Tweed; Second Vice-President, Mrs. M. Hudgins, Moira; Third Vice-President, Rev. N. D. Drew, Queensboro; Fourth Vice-President, Mrs. T. S. Nickle, Madoc; Fifth Vice-President, Mrs. M. P. Harrison, Ipswich; Secretary-Treasurer, Mr. H. Forster, Chapman; Conference Representative, Rev. J. Batson.

### Guelph District.

Great interest was manifested at the annual meeting of the Epworth League of this district, which was held on November 8th in Rockwood. There is an enthusiastic League in the village, and the best of preparation was made for all who came. The attendance of delegates and friends was large, and the discussions upon topics prescribed were the liveliest. Steps were taken at the close of the convention to raise, if possible, the full amount required to support our present missionary, or some other, in the field. The matter is in the hands of a Committee at whose head is the Missionary Vice-President, Miss Kitching. An excellent address was given by Miss Mitchell, of Guelph, on the Junior work. She displayed the plans of work adopted in a live Junior society. Miss Coulson, of Eden Mills, spoke of the subject of the Christian Endeavor department, what it can, and should do, giving a host of helpful suggestions for the delegates to carry home. Rev. Mr. Harnwell's address on "The League in Christian Citizenship" was enthusiastically delivered and likewise received. It was timely and the hope is that it may bear fruit. Rev. E. L. Fagg, B.A., read a paper at the evening session on "Mind Culture in Relation to Spiritual Work." An excellent and characteristic essay, by Rev. J. M. Hager, B.A., stirred the missionary fire. We trust the increase in giving will be the result. The president of the Conference, our honorary president,

Rev. T. W. Jackson, gave us an interesting talk on "Misquoted Scripture." Rev. E. L. Flagg, B. D., gave the report of the Missionary Department. The retiring president, Mr. E. Hale, of Guelph, thanked the Leagues for their co-operation through the year and urged renewed energy for the future. The following officers were elected: Honorary President, Rev. T. W. Jackson, Elora; President, Orlando Joliff, Rockwood; Christian Endeavor Vice-President, Miss Galbraith, Guelph; Missionary Vice-President, Miss Kibbing, Cayuga; Literary Vice-President, Mrs. E. L. Flagg, B. A., Nassagawaya; Social Vice-President, J. Bruce Hanlin, Guelph; Secretary-Treasurer, J. W. Love, Elora; Conference Representative, Rev. H. J. Harwell, Posenby.

J. F. K.

### London District.

The weather for the London District Sunday-school and Epworth League Convention was decidedly unfavorable, but that did not prevent the gathering from being a great success. The convention was held in the Centennial church, and a cordial welcome was extended by the people of that congregation. The first day was devoted to Sunday-school work, and the programme consisted mainly of discussions on practical subjects.

The second day was given to the Epworth League, when a number of excellent papers and addresses were given. Rev. John Morrison, the energetic president of the district, presided. At the close of the afternoon session, the young people of Centennial church provided an excellent supper which was enjoyed by a large number. The church was full at the evening service. Rev. J. W. Holmes delivered an appropriate sermon, and the sacrament of the Lord's supper was administered by Rev. George Jackson. The officers are as follows: Honorary President, Rev. George Jackson; President, R. T. Wilson; 1st Vice-President, Rev. T. E. Harrison; 2nd Vice-President, F. A. Smith; 3rd Vice-President, J. Robson; 4th Vice-President, Miss E. D. Arville; 5th Vice-President, Miss Abbott; Conference Representative, Rev. H. D. Moyer; Treasurer, Dr. E. B. White; Secretary, Edwin Wilkins. E. W.

### Welland District.

The annual convention of the Epworth League of Welland District was held in the Methodist Church, Bridgeburg, on October 30th and 31st.

The first session was a social one; the Bridgeburg Society, on Tuesday afternoon, giving a reception, entertainment, and tea to the delegates in Kensington Hall. This was in charge of Mr. M. House, Bridgeburg, Social Vice-President of the district, and gave so much pleasure and such good opportunity for the exchange of practical plans and methods among the delegates who would not take part in the public meeting, that it is recommended it be made a regular feature of our convention.

The president, Rev. A. J. Irwin, B.A., B.D., Port Colborne, presided at the other sessions.

The evening service was an uplifting one. Rev. Ward Platt, Buffalo, and Rev. W. F. Wilson, Hamilton, delivering soul-stirring and practical addresses.

The first part of Wednesday morning was devoted to business, and the remaining two hours to "missions." As a result of the thoughtful and earnest papers presented, it was decided that the 2nd vice-president should communicate with the local Leagues re the support of a missionary or native helper in the foreign field.

In the afternoon the work of the Literary, Junior and Evangelical departments was

taken up, and many helpful and practical thoughts were forcibly impressed on the minds of the hearers. The new president took the chair for the closing prayer service, which was a very helpful one.

The officers for the year are: Honorary President, Rev. W. S. Jamieson, Welland; President, Rev. G. E. Heney, B.A., I. D., Fenwick; 1st Vice-President, Mrs. W. B. Smith, Fonthill; 2nd Vice-President, Miss M. A. Nichol, Dunnville; 3rd Vice-President, Rev. R. H. Bell, Stromness; 4th Vice-President, Mrs. Alice Brown, Alaburg; 5th Vice-President, Miss M. Bell, Bridgeburg; Secretary-Treasurer, Miss Hettie S. Box, Ridgeway.

### Napanee District.

The annual convention of the Epworth Leagues of the Napanee District was held in Odessa, Tuesday, October 25th. Despite the inclemency of the weather the convention was well attended—nearly every League on the district was represented. The reports from the Leagues were very encouraging, they showed that much faithful and good work had been done during the year.

The reports concerning the progress of the Forward Movement for Missions showed that nearly all the Leagues had given what had been promised and some had given more than had been promised.

The Epworth Leagues of the Napanee District are earnest, enthusiastic and wide-awake to their privileges and responsibilities.

The following officers were elected for the ensuing year: President, G. E. Deroche, Deseronto; First Vice-President, Miss George Watts, Odessa; Second Vice-President, Miss F. Edwards, Napanee; Third Vice-President, M. Denyes, Newburg; Fourth Vice-President, Miss Edna Stornis, Violet; Fifth Vice-President, Mrs. D. B. Wilson; Treasurer, Frederick Hooper, Napanee; Secretary, Miss Allie Brown, Deseronto; Representative to Conference, G. E. Deroche.

### Hamilton District.

The fourth annual convention of the Hamilton District Epworth League, was held in the Methodist Church, Caledonia, on Thursday, November 8th, 1900.

The business of the League was transacted, and the reports of district officers and delegates from several Leagues in the district, were listened to with interest during the morning session.

The afternoon session took the form of a "Departmental Training School," when the following subjects were taken up: "Social Department Training," by Rev. H. G. Livingston.

"Missionary Department Training," by Rev. James Laird.

"Literary Department Training," by Rev. Theo. J. Parr, M.A.

"Junior Department Training," by Rev. Chas. L. Bowly.

"Christian Endeavor Department Training," by Mr. W. H. Robinson.

The afternoon session closed with an old-fashioned Methodist Love-Feast, and Fellowship Service, in which all present took part, led by Rev. Chas. L. Bowly.

The evening session consisted of addresses by the retiring president, Rev. H. G. Livingston, and by the new president, Rev. Theo. J. Parr, M.A.; Rev. J. H. Hazelwood, Chairman of District, and Rev. W. F. Wilson. It was the unanimous testimony that the Convention was exceedingly helpful and inspiring.

The following persons were elected officers for the ensuing year: President, Rev. Theo. J. Parr, M.A.; Secretary, Rev. Chas. L. Bowly; Treasurer, Miss Mills; Christian

Endeavor Vice-President, John Robertson; Missionary Vice-President, Miss Etie Taylor; Literary Vice-President, W. H. Moss; Social Vice-President, Rev. S. G. Livingston; Superintendent Junior Department, Mrs. Charles Deacon; Representative on Conference Executive, Rev. W. F. Wilson.

### Campbellford District.

The elements did their best to spoil the Campbellford District Convention at Hastings, November 9th, but signally failed. The attendance was very good, and unusual interest was manifested in the excellent addresses and papers which the programme provided. At the evening service the church was well filled. The following are the officers: Honorary President, Rev. Wm. Johnston, Stirling; President, Miss Libbie Peake, Campbellford; 1st Vice-President, Rev. E. B. Cook, South Dumfries; 2nd Vice-President, Miss J. Boyle, Dartford; 3rd Vice-President, William Thomas, Campbellford; 4th Vice-President, Miss L. Wright, Hastings; 5th Vice-President, Miss M. E. Eason, Keene; Secretary-Treasurer, Miss Flora Martin, Stirling; Conference Representative, Rev. J. W. Bunner, Blairton.

### Goderich District.

The annual convention of the Goderich District Epworth League was held in the Rattenbury Street Church, Clinton, November 1st. The three sessions of the day all proved profitable to the delegates, who were in attendance to the number of sixty. At the morning session Rev. A. L. Russell taught the Sunday-school lesson for November 4th, and a practical address bearing on Sunday-school work was delivered by Mr. Millan, Mr. Allen, Rev. Jasper Wilson, B.A. The afternoon was devoted to the interests of the Epworth League. Rev. Dr. Gifford addressed the delegates urging them to greater activity in missionary work. Miss Maud King gave a report of the Missionary Department. Miss Dinstow spoke of the relation of the League to the Church. Miss Salkeld gave an interesting talk on Junior Work and Mr. Sheppard addressed the Convention on "The progress of the League in the dawning century."

Rev. Mr. Stone, the missionary representative of the District, who is home on furlough, was present at the convention and gave an interesting address.

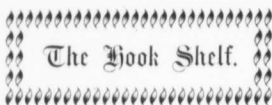
At the evening session Rev. J. M. Wilson, B.A., spoke on "The Twentieth Century Knighthood," and Rev. R. Whiting, B.A., delivered an address on "The door of opportunity."

The following are the officers for the coming year: Hon. President, Rev. J. Wilson, M.A.; President, A. E. Allen; First Vice-President, W. Harwell; Second Vice-President, Miss M. Washington; Third Vice-President, Miss S. Bentley; Fourth Vice-President, Miss E. Dinstow; Fifth Vice-President, Miss M. Salkeld; Secretary, Rev. A. W. Dever; Treasurer, Miss E. A. Blair.

### Handicapped.

The influence of official members in helping the revival can scarcely be over-estimated. If the Stewards, Class Leaders, Sunday School Superintendents absent themselves from the meetings, or are listless and indifferent when they do attend, the minister or evangelist is terribly handicapped in his endeavors to reach the unawakened. If officials realized this more fully, surely there would be greater efforts made by them to attend the services and co-operate with the pastor.

A. L. M.



### The Religious Tract Society's Books.

In selecting books for the Sunday-school Library, Committees find it absolutely impossible to read every volume when a number are purchased at one time. They must be guided largely by the publisher and the author. There are certain firms that can be absolutely relied upon not to publish anything which would be regarded as objectionable even by the most fastidious. One of the most prominent of these is the Religious Tract Society, London, England. Any volume having their imprint can be safely placed in the library, and most of their books possess considerable merit.

The following have recently been published by this house:

*Romance of Real Life*, (price 90c.) which is a collection of true incidents in the lives of the great and good. There is adventure enough in it to please the average boy, and teaches some valuable lessons. It tells the story of Robert Moffat preaching in the Boer's house, of John Knox chained to the oar of a French galley, of Havelock's service in the Burmese Pagoda, of Livingstone and his perilous adventures, of Lincoln the emancipator of the slaves. No boy will vote this book dry, and yet it contains the kind of reading that he ought to have.

*With Our Soldiers to the Front*, (price 90c.) by Henry Johnson, is an account of the South African War, illustrated by a number of stories and incidents from battlefield, camp, and hospital, commencing with the opening of the war, and ending with the capture of Pretoria. It is well written and accurate.

*The Lord's Poor Beggars*, (price 50c.) is a story illustrating the folly of giving to beggars, indiscriminately on the street. It takes the position that the Blessed man is he who "considereth the poor," not the man who carelessly flings a penny to every beggar. A Christian must give, but he should take the trouble to know how his gift is used.

*Number 6, Victoria Ward*, by Jessie Armstrong, (price 50c.).

*Evil Duties, or the Discipline of a Year*, by Edith E. Rhodie (price 35c.), and

*A Wife's Ward*, by Ruth Lamb, (price 70c.) are splendid stories for young people, which will add much to the attractiveness of the Sunday-school library.

Any or all of the above books as well as others mentioned on this page can be secured at the Methodist Book Room, Toronto, Montreal, and Halifax.

### Professor Wells' Books.

Professor Amos R. Wells' in the number and variety of his books is a marvel of industry and versatility. He has not only written a large number of volumes, but they are of unusually excellent quality, and exceedingly readable.

We have before us several works of his recently published by the United Society of Christian Endeavor, Boston. Our attention is first attracted to three companion volumes entitled "How to Work," "How to Study" and "How to Play." (Price 70c. each.)

*How to Work* contains many practical suggestions and homely proverbs on the general subject of labor, but which are equally applicable to Christian work. The book is very much after the plan of "Architects of Fate," and although dealing with a subject somewhat hackneyed, there is not a commonplace chapter in it.

*How to Study* is a fine book for students. The following are some of the chapter headings: "Folks that have graduated," "How to 'take' lectures," "Crann," "Midnight Oil," "Wasting Brains," "Get One Day's Work Ahead," "Memory Training." There are many invaluable hints for those who study either in school or at home.

*How to Play*.—The author believes, not only in working and studying, but in playing as well. He thinks that to play is a positive duty and recommends healthy and invigorating games which bring young people into comradeship with each other. He takes the position that play should be planned for as well as work, and is of the opinion that "A man whose plans for the day leave out recreation is like a steam engine with the safety-valve omitted, except that the explosion of the steam engine is not likely to be so sad and calamitous as is the collapse of the man." Many important suggestions on recreation are made.

*Just to Keep* is a little volume of poetry on the subject of Christian helpfulness.

### Devotional Reading.

One of the most significant developments in the young people's societies during the past year or two has been the growth of the "Quiet Hour." Christian young people are giving more and more attention to the nurture of their own spiritual lives by prayer and the reading of good books.

The United Society of Christian Endeavor, Boston, has sought to meet the need of devotional literature by publishing a number of little books, the reading of which cannot be said to make the "Quiet Hour" productive of good results. The following have been received (price, 35 cents each):

*The Looms of Life*, by Rev. F. N. Peloubet, D.D. In this volume the author seeks to draw some lessons for the moulding of character, from the common operation of weaving.

*The Improvement of Perfection*, by Wm. E. Barton, D.D. This is not a treatise on perfection, but a simple talk with young people who are striving for a higher life, and is "meant especially for those who are ready at the outset to lay it down, saying that the book is not for them, as they have no perfection to improve." It is practical rather than doctrinal, and will undoubtedly be a blessing to those who read it.

*The Inner Life*, by Bishop John H. Vincent. A study in Christian Experience. The "inner life" of which the Bishop speaks is the life of the Holy Spirit within the human spirit. Like everything that Bishop Vincent writes, this book is well worth reading.

*Old Lanterns for Present Paths*, by Dr. Francis E. Clark. These are practical studies from the book of Jeremiah, in the form of "an old prophet's message to young people."

There was much in the old prophet's life and character to stimulate young Christians. The book is full of inspiration, warning and instruction. We trust that such reading as these devotional books furnish will have a wide circulation among our young people. It cannot fail to do good.

*The Wesley Yearbook: Or Practical Questions from Rev. John Wesley, M.A.* Selected and compiled by Mary Yandell Kelly. 16mo, pp. 191. Nashville and Dallas: Barber & Smith. Price, 41.

This is one of the most beautiful gift books that we have seen. Very few have the time to read John Wesley's Journals carefully, but here many of his choicest sayings are presented, so that there is a quotation for every day in the year. The selections have been made with excellent taste, and the binding of the book is neat and attractive.

*Religious Progress in the Nineteenth Century.* By W. H. Whitrow, M.A., D.D., F.R.S.C. The Linnet Publishing Company, Toronto.

This admirable and timely volume from the gifted pen of Dr. Whitrow, the historiographer of Canadian Methodism, is one of a series of volumes which the publishers intend shall be a popular description of the progress of each of the English-speaking nations of the world, and of the development during the century of the chief matters in which these nations are interested, such as religion, sociology, science, art, literature, education, commerce, inventions, wars, discoveries, explorations, economics, politics, medicine, surgery, biography, and, in short, the most varied and important interests pertaining to human thought. If the writers of subsequent volumes do their work as well as the author of the first volume, the entire series will be a most valuable possession to the student, the literary man, the man of affairs, in fact, any one who wishes to be well and authentically informed as to the marvellous events of the past hundred years. The volume under review includes the following parts: 1. Contrasts of Eighteenth and Nineteenth Centuries, 2. Missions During the Century, 3. Progress of the Church, 4. Progress of Religious Thought, 5. Progress of Religious Activities and Philanthropies.

Each part is subdivided into chapters which cover in delightful literary form the subjects which actually fall under them—all of which furnishes a narrative stronger than fiction, and more fascinating than a fairy tale.

*The Christian Lesson Commentary for 1901.* By W. W. Dowling. Published by the Christian Publication Co., St. Louis.

This is an excellent commentary on the Sunday-school lessons for the coming year, containing much practical and suggestive matter that will prove of great help to teachers.

*The Red Letter New Testament.* Published by The Christian Herald, Bible House, New York. Price, \$1.50.

Here is something decidedly unique. It is the New Testament, with every word spoken by Our Lord printed in red. The type is large and clear, and it is claimed that the book is absolutely free from typographical imperfections of any kind. It is beautifully bound in the American Levant style, and flexible, with gilt edges, and is said to be the only Testament of the kind ever devised. It will make an exquisite Christmas gift.

*Schooldays and Holidays.* By Adelaide M. Cameron. Published by Gilpin, Anderson & Ferrer, Edinburgh and London. Price, \$1.75.

A charming story of five little girls, who lived in a beautiful home, under the care of a model mother. How they spent their time at work and play and unconsciously prepared for the great battle of life, is described in a most interesting manner. It is a wholesome book for the Sunday School library, which will be greatly enjoyed by the younger girls.

*Collins's Island.* By Ethel F. Heddie. Published by Gilpin, Anderson & Ferrer, Edinburgh and London. Price, 75 cents.

A beautiful breezy story, the incidents of which are located in Scotland. The narrative holds the attention from first to last. There is no attempt at pointing any particular moral, although the meanness of a selfish life is vividly portrayed.

*Lincoln at Work.* Sketches from life, by William O. Stoddard. Published by the United Society of Christian Endeavor, Boston and Chicago. Price, \$1.00.

Abraham Lincoln was a truly great man, who engaged not only to the United States, but to the whole world. His was a many-sided character, and the story of his life is full of striking incidents. This biography is not so large and elaborate as some others, but it is an intensely interesting one. Young Canadians can read of and admire a character like Lincoln's without being any less devoted to their own Queen and country.



## The Sunday School

### How Shall we get Teachers to Study the Lesson?

We have been so long and so constantly asking the question, "How shall we get the scholars in our Sunday Schools to study the lesson?" that to leave the beaten track and present the even more important question of "How shall we get Sunday School teachers to study the lessons?" may be somewhat startling.

These questions do not necessarily imply that no studying is done by those attending Sunday School, but only that while some scholars and many teachers do really study the lessons, there are many scholars and some teachers who do not.

That any one should undertake to teach such vitally important subjects as are weekly brought before Sunday School classes, and but little if any true preparation, is not only a strange statement, but a painfully apparent fact to many scholars, superintendents and pastors.

This state of affairs is certainly not owing to any lack of excellent lesson helps, but exists because the lesson helps are not properly used, or not used at all. The teacher who thinks she has made sufficient preparation for her class-work when she has given such attention to her lesson helps, that with book in hand and a slavish dependence upon the printed questions and accompanying notes, she can devote from ten to fifteen minutes of the time occupied to teaching the lesson in the Sunday School, is only a little less unworthy than the one who says, "I read the lesson over in such a hurry I don't know much about," or, "I didn't look at the lesson until just before coming."

To make the preparation due such an important work as teaching gospel truths is no small matter, and cannot be done in a few minutes, or by hastily glancing over the few designated verses of scripture on a lesson help page. All the study, thought, and prayer that can be compassed by every opportune hour lying between one Sunday and the next, never yet gave a teacher too clear a perception of the truths to be taught, or too strong a grasp upon the lesson as a whole.

The conclusion of this matter of prayerful, comprehensive lesson study doubtless lies with the individual teacher; but does not some measure of responsibility for bringing it to pass rest upon pastors and Sunday School superintendents? In this work these two should be co-workers in the truest sense. It remains with them to constantly hold a high standard of excellence before their Sunday School teachers.

The pastor, in his pulpit messages, while frequently setting forth the duty and value of Bible study for his people in general, should give his Sunday School teachers in particular plain, practical, helpful advice and suggestions.

A weekly meeting for the study of the lesson should be held throughout the year, usually with the pastor or superintendent for leader. Perhaps nowhere else can more of an impression be made upon teachers of the duty and necessity for much study than in this meeting; the lesson should be so taught that every one will soon know that the teachers' meeting is not the place to give the first study to the lesson, but rather that it requires previous home preparation to enter intelligently into the discussions and help given there. These meetings also give the leader opportunities for short, direct, stimulating talks on the best motives and methods for Sunday School teachers.

But, perhaps, in no better way can the standard of excellence be raised and kept

high than in the tact and good judgment exercised in the selection of teachers. This involves such a knowledge of the varied qualifications of the material within reach, that the co-workers will find it no easy task; but the mistakes that have been made because such varied motives have entered into these selections, and because the easiest ways of settling such questions are so often resorted to, should make them willing to undertake it and avoid subsequent disaster.

Even in the matter of supplying substitute teachers the superintendent should be careful of the motives held or expressed when urging some one to teach. If he is so unfortunate as not to have a class of substitutes in training, he can do no better than consult with teachers of adult classes and secure only such helpers as the teachers can recommend as prepared.

By thus magnifying the Sunday School teacher's work in the pulpit, in the teacher's meeting, and by exercising the greatest care in the selection of teachers, whether for permanent work or for substituting, a high standard of excellence is effectively kept before every teacher in the school.—*Mrs. Mary D. Schaeffer, in The Pennsylvania Herald.*

### The New President.

For years past the Provincial Sunday-school Association of Ontario has elected a layman to the presidency. This year a



REV. J. J. REDDITT.

minister has been chosen, in the person of Rev. J. J. Redditt, of Uxbridge, who is well qualified to fill the position. Mr. Redditt was born in Toronto in 1853. He spent ten years in commercial life, and then entered the ministry of the M. E. Church. He was ordained in 1881, and has since been stationed at Lindsay, Oshawa, Port Perry, Scarborough, Brooklyn, Toronto, Shelburne, Brampton, and Uxbridge. He was Conference Secretary in 1893. It seems appropriate that the honor of the presidency of the Provincial S.S. Association should go to him, as he was one of the oldest members of the Executive Committee, and has been intimately associated with the work almost from the beginning. He is an excellent speaker and an earnest worker, giving special attention to the Sunday-schools and young people's societies. We wish him a very prosperous year.

School Teacher—"What little boy can tell me where is the home of the swallow?"

Bobby—"I kin, please."

School Teacher—"Well, Bobby?"

Bobby—"The home of the swallow is the stummock."

### The Sunday-school—Its Status.

BY W. H. FARR.

The century upon which we are about to enter will be distinctly a Sunday-school era, for, in no former period of the church's history has the work of the Sunday-schools been so progressive and its importance so liberally emphasized.

As an organization it is essentially educational and evangelistic—elevating the standard of human thought, and transforming the heart life of the individual. This dual process of education begins at the beginning, when the tender life is plastic and impressionable, and who can estimate the glorious fruitage of a life early led to Christ and which has received a soul-impress of His blessed and exalted character. "As the faint flash of morning light on the eastern horizon heralds the splendors of day, so the incoming of Christ into the life introduces a grander and nobler existence."

The modern facilities in operation in the Sunday-school are an important factor in its unparalleled advancement, for it has sought, at all times, to be in the vanguard of religious progress and abreast of the demands of the age. To-day there is to be found an excellent staff of trained teachers—graduates of normal courses, and otherwise made efficient through the medium of the teachers' meeting, primary and intermediates unions.

The marvellous enthusiasm which has been created by the introduction of the Home Department, links the home with the school, the scholar and teacher with the parent in systematic study of the Bible—and this co-operative plan of Sunday-school work augurs an immeasurable advantage to the church, the school and the cause of the Gospel.

Added to this there exists a splendid and devoted official equipment, aiming for the best, and being satisfied with nothing less. As a result, the attendance at the sessions of the school becomes a delight, awakening a deeper and abiding conviction of the value of Christian character as the supreme claim upon every scholar. The higher achievements of the present are prophetic of what the future may be. May there be imposed unity of plan, purpose and prayer in this holy and pre-eminence service. Then shall the world's great Sunday-school force of 25,000,000 souls move onward with increasing momentum and solid unity until mankind has been brought to the feet of its Redeemer. Consecration and fidelity are the true watchwords of every successful Sunday-school worker.

Winnipeg, Manitoba.

### Dry Testaments.

When the first Royal Canadian Regiment left for South Africa fourteen members belonged to Belleville, two of them being members of Bridge Street Methodist Sunday-school. The school presented each of the fourteen gallant fellows with a morocco bound, vest pocket Testament, with their names in gilt letters on them. On the Sunday that one of them—Color-Sergt. J. C. McNair—was welcomed back to the school after his return from South Africa, he told the school how the Belleville boys kept their testaments dry as they crossed the Modder River on their way to Paardeberg. They held their rifles over their heads and their testaments they fastened in the tops of their hats, so when they got across the only dry things belonging to them were their hats, their rifles and their Testaments. That's a modern application of the advice that brave, good, old, round-head Oliver Cromwell gave his soldiers: "Put your trust in God, my boys, and keep your powder dry."

## Devotional Service.

By Rev. T. J. PARR, M.A.

DECEMBER 9.—"HOW TO LISTEN"

Matt. 11:1-15.

### HOME READINGS.

Mon., Dec. 3.	Use for ears.....	Mark 8: 14-21
Tues., Dec. 4.	The art of hearing.....	Luke 8: 1-18
Wed., Dec. 5.	Curious remarks.....	Acts 17: 16-21
Thurs., Dec. 6.	Seeing a hearer.....	Luke 8: 29-37
Fri., Dec. 7.	Ears and tongues.....	Luke 17: 1-3
Sat., Dec. 8.	Taking heed.....	Levit. 25: 1-6

In the parable of "The Four Kinds of Ground," as the Germans put it—a very apt title indeed—we have our Saviour's own explanation of the art of hearing. Boys at school, students at college, men and women in the world, do not learn because they do not listen and attend. The school-teacher says many times a day, "Now, scholars pay attention." Which means put the mind into a receiving attitude and do not pour grain into a half-bushel measure with the measure upside down. It must be in the receiving attitude. So with the mind and heart in regard to divine truth and all truth.

### WHOSE WAYS OF HEARING.

Our Saviour points out in this parable three wrong ways of hearing, and one right way. And the consideration of the three wrong ways will make the understanding of the one right way an easy proceeding.

1. *The first wrong way of hearing.* It is hardly hearing at all. For it is hearing without understanding (ver. 19). It is hearing the sound only, and not the sense. We hear with the mind, and see with the mind and feel with the mind. And when the mind does not hear, or see, or feel, there is really no hearing, or seeing, or feeling at all. To such a hearer, it matters little what message is sent to him. He is well represented therefore by the "wayside" soil which is trodden so hard that the seed which falls on it cannot enter into it. So it is of such a hearer and the truth which he hears. When all has been said, the truth declared remains *outside* of his mind. The fault is *imperiousness*. The proposals made to this wayside hearer, says Dods, suggests nothing at all to him. His mind throws off Christ's offer as a slated roof throws off hail. You might as well expect seed to grow on a tight drum-head as the word to profit such a hearer. It dances on the hard surfaces and the slightest motion shakes it off. The consequence is it is forgotten. The result is nothing at all. For no seed which falls only on the hard surface can germinate or increase. It can only lie there till one of the birds carries it off and devours it. So it is with that truth which does not enter the mind. Not only can it do nothing; but there are influences at work which will soon take away its chance of doing anything in the future.

2. *The second wrong way of hearing* may be described as only hearing in part. It is not that nothing at all is received, as in the first case. On the contrary a good deal, and that immediately and with joy, is received. (Ver. 20.) But it is only partly received. It may be that the pleasant side of the message, the peace it offers, the hope it sets forth, the glory it promises, are gladly accepted. But the slender, and less alluring sides of the kingdom, the probability of "persecution or tribulation arising because of the word" is not considered as it should be, if considered at all. So when persecution or tribulation, or opposition comes, as come they must, such a hearer is not prepared for a stumbling-block of this kind in his way. The result is he is quickly displeased now, (ver. 21) as he had been quickly pleased at the first, and he goes back again

wholly from such good as he had. Such are the *wrong ground hearers* where the seed falls on rocky places where there is no deepness of earth. (Vers. 4, 5.) The fault in this case is *shallowness*. This hearer receives the word "straightway," and "with joy." The man of deeper character receives the word with deliberation, as one who has many things to take into account and weigh. He receives it with seriousness and reverence and trembling, foreseeing the trials he will be subjected to, and preparing himself by divine help for them.

3. *The third wrong way of hearing* may be described as that of not hearing in truth. It is *receiving* the word, but it is harboring with it that which is inconsistent therewith. It is not making room for the good seed by previously casting out their things out. The good seed cannot possibly grow there as it should. (Vers. 7, 22.) The fault in this instance is *impurity of soil*. It is deep, good land, but it has not been cleaned, there is other seed in it already. This is a picture of the pre-occupied heart of the vigorous nature capable of understanding, appreciating, and making much of the word of the kingdom, but occupied with so many other interests, that only a small part of its energy is available for giving effect to Christ's ideas. The word of God in such a heart cannot do what it should. It does indeed effect things a good deal for a time. Such a hearer of the word becomes also a doer of it to a certain extent. There would appear to be in this case even the setting of the fruit. But not anything more. There is not the growth of the fruit, not the ripening of it, not the full corn in the ear. There are rival powers in that heart which prevents the power of the seed from becoming fruitful, and it finally dies.

4. *The one right way of hearing.* From this one right way of hearing, it is easy to understand the right way. The right way is the one which avoids the evils of each of these three. The right way is to hear the sense as well as the sound. It is to hear the whole as well as the part. It is to hear in sincerity, and not in any way in pretence. And hearing, heed. We may also see from this one right way of hearing, by what results the right way may be known. Barrenness, without blades, setting of fruit—none of these prove the ground to be good. Nothing proves this except the actual presence of something to be reaped. It need not be *abundance*. This is a comfortable lesson with which the parable ends. There are some thirty, some sixty, some a hundred-fold in return. Of course the hundred-fold will be the desire of all true believers. But there is reward for smaller yield. True fruit means true life, even if not in great abundance. True obedience means true hearing, even if there might have been more. "She hath done what she could." (Mark 14. 8.)

### POINTED PARAGRAPHS.

1. What the good seed include :  
(a) It includes the Word of God, able to make us wise unto salvation. (b) It includes Christian conversion. Why do we talk so little with one another about our eternal interests? (c) It includes preaching. Realize, when you listen, that your ministers' lives are spent in getting a message from God to you. (d) It include that printed seed which falls down to us from the trees of wisdom of all ages and climes. (e) Nature is full of God's thoughts for you, and every sunset may have a sermon in it.

2. The earth of the farmer, when prepared for the good seed, is at the same time prepared for the bad; but so the heart soil.

3. Good seed is everywhere, blown on every wind. The difference is in people; some have the ready soil, others the hardened soil.

4. Heart soil is prepared by the sharp plough of attention. Always be listening to hear what God would teach you.

5. Soil is mellowed by meditation. You have not heard a thing until you have thought over it.

6. Practice what you hear, if you would remember it. Heart soil is deepened by love, by the rains, the frosts, and the sunshine of noble, strenuous living.

7. It matters not what kind of soil the human heart may be, if it is not good soil, it may be changed by the influence of the Holy Spirit, so that the good seed of the kingdom may grow therein.

### POINTS FOR THE PRESIDENT.

Arrange for four brief papers or addresses to be given on: "The first, second and third, *wrong way of hearing*" (three papers); and "The *one right way of hearing*." Impress the great truths of the topic by prayer, Scripture, song and testimony. All who are present. Pray much before coming to the meeting, and urge the members to do the same.

## DECEMBER 16.—"CONFESSING CHRIST."

Matt. 10: 32-33.

MEETING TO BE LED BY PASTOR.

### HOME READINGS.

Mon., Dec. 10.	How to confess Christ.....	Rom. 10: 1-10
Tues., Dec. 11.	Faith and confession.....	John 20: 24-29
Wed., Dec. 12.	His power in the world.....	Matt. 16: 13-20
Thurs., Dec. 13.	A notable confession.....	John 9: 24-38
Fri., Dec. 14.	Confession.....	1 Cor. 12: 3, 24-28
Sat., Dec. 15.	Jesus and the confessor.....	Luke 12: 8-10

To confess Christ means more than a formal declaration of belief, more than attending religious meetings or professing membership in the church. It implies *knowledge of Christ, belief in Christ, love to Christ, reception of Christ, obedience to Christ*. It does not mean a mere outward confession of the lips, but a genuine and consistent confession of the whole life. In confessing Christ we translate his will into active human life in all its departments—individual, domestic, social, commercial, political and ecclesiastical.

### WHY CONFESS CHRIST?

Such a question as "Why confess Christ?" would never occur to the genuine follower of Christ. As well might the plant ask, "Why should I flower?" or the sun ask, "Why should I shine?" It is the *nature* and the glory of the plant to flower and the sun to shine. So it is the nature and the glory of the Christian to confess Christ.

1. *The duty of confession grows out of the nature of the new life in Christ.* Whoever is identified with Christ has received the divine life into his soul. That heaven must have expression in some way, if it is to be itself. Whoever says that the Christian life is something to live, not to talk about, must be confused in thought, or else has not realized that Christianity is something that has to do with the whole man—with his speech as well with everything else.

2. *The duty of confessing Christ arises out of the intimate relationship which the disciple sustains to his Lord.* The Christian is one who is bound to be a missionary as a matter of course. Christ came to all the world. He died for, and his gospel must be preached to, the whole world. Whoever, therefore, does not seek to exalt Christ in every possible way, in every sense, denies Christ.

### HOW CHRIST IS CONFESSED.

Christ is confessed (a) by informal and private acknowledgment; (b) by public testimony in church and elsewhere; (c) by a Christ-like life in spirit and in act so that men may take knowledge of us that we may have been with Jesus; (d) by publicly acknowledging him in many ways before men. Christians are epistles read and known of all men. And when "read and known," it should be found that we measure up to the standard of our profession.

## HOW CHRIST IS DENIED.

Christ is denied (a) by our words spoken out of harmony with his spirit and teaching; (b) by rejecting him as our Saviour and teacher and Lord, sent from Heaven for our salvation, instruction and government; (c) by taking sides with the world and against him in amusements, social customs and business principles and management; (d) by remaining silent when we ought to speak, either in testimony as to the saving and keeping power of God, or rebuking immoral conduct in our presence.

## A HELPFUL OUTLINE.

1. *Whom are we to confess.* "Me," says Christ. Not a denomination, nor a creed, but a person—the eternal Son of God. He must be confessed as Prophet (teacher), Priest (Saviour), and King (supreme ruler over our lives).

2. *Where are we to confess Christ?* "Before men." Before men—young and old, good and bad, rich and poor, learned and ignorant. Before men—in the home, at school, in the office, in the workshop, on the playground—everywhere.

3. *How are we to confess Christ?* (a) *Verbally.* We should never refuse to own that we know him, trust him, love him and serve him. (b) *Practically.* By our deeds. Actions speak louder than words. Our deeds must never belie our profession. We must,

"By actions, words and temper show  
That we our Heavenly Master know  
And serve with heart sincere."

(c) *Passively.* By hearing, with Christian forbearance, patience and resignation the troubles of life—poverty, affliction, adversity, bereavement.

4. *What hinders us from confessing Christ?* Fear of being reviled and ridiculed; fear of men's hatred in opposing their opinion; fear of persecution and loss of temporal things. The parents of the blind man had this fear. (John 9: 22.)

5. *What are the advantages of confessing Christ?* An approving conscience (Rom. 10: 9, 10). Open deliverance (illus.—the three Hebrew young men. Dan. chap. III.). Open acknowledgment and approval (Rev. 3: 5).  
6. *What will be the consequences of not confessing Christ?* A guilty conscience. An injured life. An unhappy death. A dark eternity.

## WHAT IS IT TO CONFESS CHRIST?

To confess Christ is, first of all, to confess our sins, since he is first of all the Saviour. Then it is to accept his leadership—to have no more any will of our own.

Then it is to receive his truth without question, since he is the source of all truth. Then it is confession before men—for a stay to you and a spur to others.

Our confession of Christ admits Christ's glory; his confession of us promises our glory forever.

## HINDRANCES TO CONFESSING CHRIST.

These hindrances are sometimes foolish friends or mistaken parents; but Christ will call us friends, and our Heavenly Father is better than earthly parents.

Another hindrance is often the fear of what "they" will say, drowning the fear of what he will say.

"I am not good enough," we say, forgetting that he is good enough for both.

We are hindered by the fear that we must change much of our life. If a physician told a sick man to keep on living just as he had been living, would not the sick man justly lose confidence in him?

## HOME THRUSTS.

Not to confess Christ is to deny him. Whoever is not for him is against him.

Lip confession is useless without life confession—to say Lord, Lord, and do not the things which he says.

Life confession is useless without lip confession. It is like following an army but refusing to enlist or wear the uniform.

Postponing decision is denial as long as it is postponed, and is likely to be denial forever.

Christ will deny the deniers, and thus they will be denied of blessedness forever.

Christ's confession of us begins as soon as we confess him; it means peace here, as well as glory hereafter.

Whatever men may say, they honor a man that shows his colors more than a man that takes his color, chameleon-like, from everything.—Wells.

## POINTS FOR THE PRESIDENT.

Did your last meeting begin on time? If not, see that this one does, and all subsequent ones—a good deal depends on punctuality. As a rule, don't allow the meeting to drag on after the hour of closing. Plan your order of service beforehand, and conduct it with spirit; have no dull moments in the hour. Arrange for three papers or addresses for this meeting. 1. What is meant by confessing Christ? 2. How may we confess Christ? 3. How do men deny Christ? Have a short testimony service, at which members who know and believe in Christ may confess him, and those who are not Christians may no longer deny their Lord by refusing to accept and serve him.

## DECEMBER. 23—"THE GLORY OF CHRIST."

John 1: 14.

## CHRISTMAS MEETING.

## HOME READINGS.

Mon., Dec. 17. The glorious gospel..... 2 Cor. 4: 1-6  
Tues., Dec. 18. Its glorious message..... 1 John 1: 1-10  
Wed., Dec. 19. God in Jesus Christ..... 2 Cor. 3: 18-21  
Thurs., Dec. 20. The transfiguration..... Luke 9: 28-32  
Fri., Dec. 21. Glorified in the disciples..... John 17: 5-10  
Sat., Dec. 22. Christmas glory..... Luke 2: 11-14

The greatest theme on earth for human contemplation is the glory of Jesus. With our limited intellectual vision and bedimmed spiritual outlook, we can but faintly and imperfectly understand the subject, in which all heaven rejoices and at which all the world may justly wonder.

The glory of Christ is intrinsic—he was God in the beginning; he became God on earth "manifest in the flesh"; he is still God, blessed forevermore. The glory of Christ is the glory of God—a glory so great that human eyes could not behold it and that no human intellect can fully contemplate that glory and continue to exist within human limitations. But the degree of that glory of Christ which mortal minds may grasp is described as "the glory as of the only begotten of the Father."

The glory of Christ is also *extrinsic*—he was active in the creation of things; he is the source of life and light to men; "he was the light which lighteth every man that cometh into the world"; he came into the world (for "The Word was made flesh and dwelt among us"), and "as many as received him to them gave he power to become the sons of God, even to them that believe on his name." The Son of God became the Son of Man in order that the sons of men might become the sons of God. This is the glory of Christ as revealed in redemption—the hope of our fallen world, the glory of mankind.

## JESUS CROWNED.

In Hebrews we read: "But we see Jesus "crowned with glory and honor" (Heb. 2: 9). Thus we may consider "Jesus crowned with glory and honor" as the subject of our present topic. And the crowning of Jesus is an event in history. We do not need to wait until the glories of eternity are revealed in order to see Jesus crowned with glory and honor. The steady and sublime

march of historic events reveal the presence and demonstrate the glory of the Son of God, the Redeemer of the world. In the tomb of time the coronation of Jesus began with his introduction into this world as his Saviour, when the heavenly anthem sounded in sweet harmony over our sin-troubled earth: "Glory to God in the highest and on earth peace, good-will toward men." It was thereafter continued, by his unique and charming life crowned him as a *perfect man*. His resurrection on Easter morn crowned him the *conqueror of death*. On Ascension Day he was accepted as *King of kings*, who could say: "All power is given unto me in heaven and on earth." And, seated on the right hand of the Father, he is *eternally crowned*, reigning in majestic triumph as the ages move on, until the time shall come when from the river into the end of the earth. He shall be Sovereign supreme.

1. *Jesus is crowned in the fact of his unique and charming life.*—Jesus is the only one who ever lived a life of stainless purity, the only one who with never-ceasing self-sacrifice devoted himself to the good of humanity. Both his *being* and his *doing* were perfect, irreplicable, magnificent. Men who reject the divinity of Christ yet acknowledge his sublime humanity, his perfect manhood. He is the model man for all ages, the great exemplar of the human race, the sublime ideal of human character for all time. Young people, imitate him. Make him your ideal. Aim at nothing lower. "Do not take poor human creatures for your ideal of excellence, but name your heroes to their key notes. Black veins are in the purest marble, and flaws in the most lustrous diamonds; but to imitate Jesus is freedom, and to be like him is perfection."

2. *Jesus is crowned in the preaching of the Gospel.*—The gospel is the instrument for the regeneration and rectification of the world. It is the *only* instrument for this exalted purpose. Learning will not do. Military prowess cannot force the world to be good. The astronomer looks at the heavens. Those stars are to be counted; those constellations are to be mapped out; the orbits of the planets are to be observed. It is a vast and complicated work. How is it to be done? By the telescope. Just so, the church looks out upon its work. It is commissioned to bring this world into captivity to the obedience of Christ. It is a great work. How is it to be done? By the gospel. God has given us this, and only this, to save the world. And it is doing its work. The world is transformed as the gospel is preached and accepted. It is the forerunner and sustainer of civilization, the harbinger of peace.

3. *Jesus is crowned in the church's faithfulness in spreading the Gospel.*—The missionary work of the apostles was at first discouraging and hazardous—immense odds there were to fight against. But notwithstanding opposition, in every age of the Christian era, Jesus had received a crown. After the first centuries of fierce persecution, peace and liberty were at last gained, and not only that, but on the throne of Rome, sat the first Christian emperor, and on his coat-of-arms was emblazoned the cross of Christ. Not long after, the Emperor Julian was determined on the destruction of the Christians, but, on the battlefield, with the sword thrust in his side, he exclaimed, O Galilean, thou hast conquered. Napoleon in exile reviewed the mighty kingdoms which had exercised dominion in the world's history, and said that each in turn had disappeared, "but," said he, "one kingdom was founded upon love, and to-day there are millions of adherents who are ready to die for Jesus, the Christ." Great has been the progress of the gospel since then in the home field and in foreign lands by the faithfulness of the church in propagating the truth. The glory of Christ has been achieved in the worldwide power of his life and teachings.

4. *Jesus is crowned in the life of the individual Christian.*—The gospel brings a personal religion. It requires a personal faith. It imposes a personal duty. It is *my* abandonment of sin; *my* acceptance of Christ; *my* obedience to his commands and precepts. This secures *my* salvation. The whole process is individual and personal. And the enthronement of Christ in the heart of the believer, and the consequent holiness of heart and life, brings glory to Christ as well as honor to ourselves. We need to remember this, young people. We read and talk much in our religious meetings about "glorifying God." But there is one most effective and Scriptural way of doing this—by being "good" and "faithful" in our individual Christian lives. Faith, hope, charity, purity, honesty, truth, temperance in the lives of his followers bring to our Lord a crown. Jesus is crowned in our salvation, our *edification*, and our *glorification*, here and hereafter.

5. *Jesus is crowned in the works of nature.*—"All things were made by him and without him was not anything made that was made." Nature displays the power, wisdom, and love of the Creator. In its grandeur, beauty and adornment, in its human needs, and to the purpose of habitation this world is a stupendous and glorious production. Milton breaks forth into song as he views the glory of the Creator in the creation:

These are thy wondrous works, Parent of Good,

Thine this universal fame, thus wondrous fair,

Thyself how wondrous then!

We contemplate nature as "the countenance of God," and infer that a soul must illuminate such a face.

6. *The greatest consummation of Jesus will be the final consummation in glory.*—What splendors and thrilling scenes were witnessed in the olden days when the Roman emperors returned from their famous victories! The Roman triumph was a great sight and dazzling. But all those days shall be as though they had not been, when Christ shall lead his faithful hosts through the gates of pearl, and the ten thousand times ten thousand shall proclaim, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

And dear young people, at this Christmas season, celebrating the introduction among humanity of our blessed Redeemer, earnestly may we desire, when the kingdoms of this world shall become the kingdoms of our Lord, and he shall reign for ever and ever, that we shall see Jesus crowned with glory and honor, and unite our voices in the glorious proclamation that places on his head eternal coronation.

#### IN A NUTSHELL.

The glory of divinity. All that God is Christ is. Have no thought of one that you do not have of the other.

The glory of age. Revere Christ as the Ancient of Days, even though he died on the cross a young man.

The glory of the Creator. Christ, who made all things, knows what is best for all.

The glory of the light. There is no beauty or splendor without the light or without Christ.

The glory of love—this is the highest: that all these glories became flesh and dwelt among men.

Christ prayed that we might have his glory. He wants nothing by himself.

But Christ, with all his power, cannot give it; we can only take it.

This is a growing glory—"from glory to glory," our mirror, reflecting God's glory, getting brighter with each reflection.

The Christian should be the most glorious of all men. It should make men's eyes not to look at him.—*Wells*.

#### POINTS FOR THE PRESIDENT.

Remember this is a Christian meeting. Select scripture and hymns appropriate to the season. Announce a week in advance for every member to bring a Christmas thought from a Bible hymn-book or favorite author. Let them all be written and read in the meeting with suitable singing, and remarks by the president. Have four short papers or addresses prepared (about four minutes long) on (a) The glory of Christ in creation; (b) The glory of Christ in Redemption; (c) The glory of Christ in history; (d) The glory of Christ in eternity. Let the president close by speaking briefly on "A Christmas gift to Jesus—our hearts and our lives."

#### DECEMBER 30.—"THE OLD AND NEW—YOUR PURPOSES."

\* Luke 5: 26-29, Matt. 13: 51, 52.

#### A NEW YEAR'S MEETING.

#### HOME READINGS.

Mon., December 24. What of the past? . . . Ps. 77: 1-12.  
Tues., December 25. How shall the day? . . . Ps. 29.  
Wed., December 26. God's will in time. . . Jas. 4: 13-17.  
Thurs., December 27. How shall we live? . . . Rom. 12: 1-2.  
Fri., December 28. Giving days to God. . . Rom. 6: 1-11.  
Sat., December 29. Confessing for 1901. . . Ps. 42.

The passing year is full of admiration. It brings to mind the rapid flight of time. The months chase each other through the circling year, and the new calendar is begun before we are familiar with the old. Old time seems to stand like an archer with his quiver full of days, and shoot them by us with the speed of swift-winged arrows. But yesterday you lay a babe in mother's arms; to-day youth, manhood, and womanhood are here; to-morrow all aces, grey hairs, a tottering form, and the tomb.

"Life is a piece of paper white;  
We write our names,  
And then the night."

Considering the rapid flight of the years, we should redeem the time, squander no precious hours, waste no golden opportunities. We should, without delay, make Christ the object of our trust and service, and faithfully serve our generation. Or, if we are already upon the sure foundation, we should be wise and diligent in building a superstructure that shall have the qualities of strength and beauty, and planned after the perfect model for human character, Jesus Christ, the Son of God. And as we think of our homes, our institutions, our country, may we so order our lives and devoutly pray that the ideal of the poet may become actual in the new century:

"Ring in the valiant and the free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

#### THE PAST.

With the close of the old year and the opening of the new, it is appropriate to review our record. What has the past been? What shall the future be? We shall, no doubt, have to confess that the past has been marred with many sins and imperfections; that we have done the things we ought not to have done, and left undone those things which we ought to have done; that we have lived beneath our privileges and have failed to reach the heights of our opportunities. Many of us have endeavored to make a fair record, and we have not altogether done so. But how much better that record might have been on the part of most of us! The past cannot now be recalled. It is gone forever, and however much we may regret its failures, to retrieve it is impossible. But we can approach the throne of heavenly grace, and with true penitence of heart, say "Have mercy upon us, O Lord," remembering the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

#### THE FUTURE.

Whatever the past may have been, the future lies before us as a sheet of white paper waiting for us to inscribe our record upon it. What shall that record be? Shall it be marked with a repetition of the mistakes and iniquities of the past, or shall it be marred by the committing of sins hitherto unknown in our personal history? Or shall it be the purest page in the biography of our lives? It may be. It ought to be. It may be—for God has made it possible by the provisions of his grace in Christ Jesus our Lord. It ought to be—for it is our duty, to say nothing of our privilege, to forsake all sin, to accept Christ, to walk in the commandments of God, and to be kept by the power of God through faith unto salvation. Here are the conditions for a happy new year, for a bright and prosperous future:

#### THE USE OF THE OLD.

1. *For its memories.*—There are incidents in all our lives, both of joy and sorrow, that should not be forgotten. Even the painful memories have had a decided influence for good upon our lives. The death of a friend, for example, while it may not have inspired us with any particular zeal or courage, has had its chastening effect, teaching us how through patience we are to possess our souls.

2. *For its lessons.*—There is scarcely any act of ours, or an event with which we have been related, that may not be used as a means of education. The apostle Paul, in exhorting us to forget the things that are behind, would not have us forget anything by which we may learn something of God's ways of working; of his world or of our own lives. There are several words for us to conquer—that is, to understand—and the last is very important lessons for every one of us. Even the past year, the past month, or week—yes, even the past day—can teach us many things of the most vital importance.

3. *For its truths.*—The past has its truths as well as the present and the future. The race has not been struggling upward during all the centuries without having discovered much of the greatest importance. It is not the part of wisdom to discard or despise anything simply because it is old. On the other hand, we should think of the old truth only as a partial revelation to be completed in the future.

4. *For its experiences.*—We have all learned something through our contact with the world and these we should not forget or try to forget. There are influences which we can scarcely describe, but which have had a marked influence upon us. We should not seek to forget these, or to regard them merely as old lumber, or to be thrown aside or burnt up.

#### THE USE OF THE NEW.

Our Saviour in his teachings, urges his followers to avail themselves both of what is old, and what is new—to use the old so far as it does not hinder the new, and to adopt the new in so far as it is not inconsistent with the old. There are new truths to be learned, and there are old truths yet to be adapted to new conditions and circumstances.

Our Lord did not put aside the truth of the ancients as though it were of no use. He was not an iconoclast, seeking to tear down all that was old. He said that he came to fulfil, not to destroy. At the same time there were truths which he taught that could not, in the nature of the case, be fitted on to the old system. Some of his doctrines were like new wine that, if put in old bottles, would not only break the bottles, but cause the loss of the wine.

1. *We should take God's offering of mercy as a new gift.*—There is a Scripture that assures us that God's mercies are new every morning, and another invites us to see how God makes all things new. One of the most encouraging facts about the Christian life is that it meets us where we are to-day. Christ comes to

each one of us, and says: "You need not be held back by anything in your old life. I come to give you a new offer of mercy, a new promise of life."

2. *We should be looking for a new and fresh revelation of God's purposes.*—God is still in his world, we must remember, and in a true sense he has a new message for us every day. The day of inspiration is not over. New circumstances and conditions demand new methods. We should expect new duties. While duty to God and to man must, in a general way, be the same as it ever has been, nevertheless new conditions and circumstances lay new duties upon us. We must not meet these obligations either with old methods or with the old motives; for every day we should expect a fresh inspiration of the Holy Spirit, giving us a new inspiration for our tasks.

3. *We should seek a new equipment for our present responsibilities.*—We are going into the new century with greater duties upon us as individuals, as a Church, and as a nation, than ever yet came to men in similar times. We scan the pages of history to see how men acted under what seemed to be like conditions with our own; but there have never been just such times as these. No one has passed this way before. Hence the great need of divine illumination and guidance. Only God can lead us safely. If he is with us, as he promises to be, we need have no fear.—*McLellan.*

## REMEMBER WELL!

1. The New Year is a boat setting sail; and it will have a good voyage if its captain is enlightened Conscience.

2. The New Year is a seed just planted; and it will make a goodly tree if its soil is enriched by prayer, and watered by the showers of heavenly grace.

3. The New Year is a great bird just flying forth; and you may weight her wings with leaden soft, or clip them with timidity, or let them lift you into God's paradise.

4. What new things shall we look for in the new year? Harder things to do for Christ, greater truths to learn, richer experiences to enjoy, nearer to get to Christ, nearer to get to men.

5. What old things shall we carry into the new year? Good intentions, though they have often failed; all our faith, our gratitude, our contentment; all our hopes, our spiritual ambitions, our plans for the good of others.

6. What shall we leave behind us in the old year? Our doubts, our fears, our timidity in Christ's service, our suspicion of others, our envy, and our covetousness; such things as these. Yes, and especially those sins and bitter temptations against which we have been struggling; let us make in Christ's strength a final effort, and be rid of them altogether.—*Wells.*

## MY NEW YEAR'S RESOLUTIONS.

The New Year is the time for good resolutions. Here are a few with a Scripture text attached to each, which we culled from a pamphlet by Evangelist Hunter. Let all our Longfours from the Atlantic to the Pacific make these purposes their own:

## AS GOD SHALL HELP ME.

1. I shall observe daily private prayer. Ps. 55: 17.

2. I shall daily read some portion of God's Word. Acts 17: 11.

3. I shall endeavor daily to do something for Jesus. Matt. 21: 28.

4. I shall, more and more, seek to bring the lost to Christ. John 1: 41, 42.

5. I shall stand up for Jesus always and everywhere. Matt. 5: 16.

6. I shall aim to be found at my post in the Church. Neh. 4: 6.

7. I shall give as the Lord may prosper me. 1 Cor. 16: 2.

8. I shall aim to walk with God daily. Gen. 5: 24.

9. I shall avoid uncharitableness and evil speaking. Eph. 4: 31, 32.

10. I shall be kind to the poor. Matt. 25: 35, 40.

11. I shall strive to be more and more like Christ. Phil. 2: 5.

12. I shall go nowhere where my Saviour could not be a guest.—1 Thess. 5: 22.

13. I shall engage in nothing upon which I cannot ask God's blessing. Col. 3: 17.

14. I shall do nothing to estrange me from my God and Saviour. 1 Cor. 10: 31.

15. I shall take as my motto, "Living for others." Acts 13: 36.

16. I shall pray daily for my family and others. James 5: 16.

17. I shall aim so to live that I shall be missed. Prov. 10: 7.

18. I shall try to live so as to be ready for both worlds. 2 Cor. 5: 9.

19. I shall daily give God thanks for saving, using, and keeping me. 2 Cor. 2: 14.

20. I shall, by the grace of God, receive my crown. Rev. 3: 11.

## POINTS FOR THE PRESIDENT.

It would be fitting to hold a solemn consecration service after the topic discussion, as a spiritual preparation for the new year, and the new century. Enter the new year with God and let His will be the rule of your life. Have the "New year resolutions" read in the hearing of all, interspersed with song. Are there not some to begin the new year by accepting and confessing Christ.

## JANUARY 6—"A FORWARD LOOK."

Phil. 3: 12, 13.

## HOME READINGS.

Mon., Dec. 31. In a new century..... 2 Pet. 3: 1-13  
 Tues., Jan. 1. Freedom from the past. 2 Cor. 5: 14-17  
 Wed., Jan. 2. Long views helpful..... Deut. 34: 1-6;  
 Acts 7: 55-59  
 Thu., Jan. 3. Looking upward..... Ps. 121: 1-2  
 Fri., Jan. 4. Concentrated purpose..... Eccl. 9: 10;  
 Matt. 22: 35-39  
 Sat., Jan. 5. The end of the race..... 2 Tim. 4: 6-8

Entering a new year, the soul should have high aspirations. The old year has gone, but it still had its uses. The new year lies before us, and it has its hopes and possibilities.

## THE USES OF THE PAST.

Memory was not bestowed upon us for nothing. It has its place and purpose in the divine arrangement. We need the past to teach *humility*. If we desire to humble our pride all we need to say is, let memory work. Think of that shameful fall you had yesterday; think of that broken resolution, that outburst of temper, that irreverence at worship, that neglected duty, that secret sin, thought of, if not done. How can one be proud if memory is alert? We must not entirely forget the things that are behind, so far as our past failures and sins are concerned, if we need to be humble as we ought to be. We need the past also to give *admonition and warning*. It is from the things that are behind that we draw valuable experience. One cannot live out half his days, if he uses them properly, without becoming wise as to his failings and infirmities. If we were new creatures every morning, the past a blank, the future a conjecture, our possibilities for making life useful and noble would be greatly reduced.

## FORGET THE PAST, WHEN!

There are at least two senses in which we ought to forget the things that are behind. It is possible that the past may have too *dating* an influence. There are those, for example, who trust too much to a past conversion, and look too little to a present

consistency. Paul, in our topic scripture, utterly disclaims any such trust, telling how he forgets the things behind, and reaching forth to the things that are before. 2. It is also possible that the past may have too *depressing* an effect. To such persons it may be said, forget the things behind. When the question is of courage or cowardice, of resistance or of fight, then forget the things behind; let past falls be forgotten; let past proofs of weakness be dismissed; put your trust in God, and in his name and strength go forward.

## WHAT ABOUT THE FUTURE?

Strenuous and continuous effort towards the highest type of Christian experience should characterize the future. Paul says, "This one thing I do.... I press toward the mark." This figure of speech is taken from the Grecian games so famous in early days. The racer, fixing his eye upon the goal, leans forward, and turning his back upon things behind, presses with all speed towards the prize he covets. If he turns aside, he misses the mark, and loses the garland. The great prizes of life are gained only by persevering labor. However prodigious may be the gifts of genius, they can only be developed and brought to perfection by toil and study. Think of Michael Angelo working for a week without removing his clothes; of Handel hollowing every key of his harpsichord like a spoon by incessant practice, and of the sculptor polishing his statue with unwearied repetitions, because, he said, "the image of my head is not yet in my hands. The prizes of the Christian race—high moral character here, and the crown of eternal life hereafter—is worthy of the most laborious and self-denying efforts. When at times the heart grows weary in the struggle, a glimpse of the diadem of beauty obtained by faith as to character and heaven revives our flagging energies.

## BUILD ON WHAT YOU HAVE.

While it is true that the light which will help us most in the attainment of the prizes of the Christian life will be the light from God revealed in his Word, in his providence, in our conscience, and all by his Holy Spirit; yet all progress towards the highest Christian experience must be on the lines already made. "Whereas we have attained to us walk by the same rule, let us mind the same thing." Every victory over self and sin is a stepping-stone to further triumphs. The struggle of to-day will be the victory of to-morrow. Our most helpful lessons are gathered from our failures.

"I hold it, truth, with whom who sings  
 With one clear harp in divers tones,  
 That men may rise on stepping stones  
 Of their dead selves to higher things."

Our present blessings were attained through faith and labor; our next must be gained in the same way. God will give more light to the man who rightfully uses what he has. "When the morning breaks suddenly on one awakened out of sleep, it dazzles and pains him; but to him who, on his journey, has met the dawn and walked by its guidance, the solar radiance brings with it a gradual and cheering influence." Dwell in the light, and increasing light will be increasing opportunity and glory.

## POINTS FOR THE PRESIDENT.

Begin the New Year's meetings with praise and prayer—*praise* for the past; *prayer* for the future. Arrange for a service of praise and prayer for the first twenty minutes of the meeting. If you think best, you might add a short testimony with this as the topic: "My purpose for the New Year." The topic naturally falls into two parts: (a) Paul's aim. (b) How he attained it. Have two papers or addresses on these subjects arranged for. Prepare carefully in plan and prayer for this first meeting of the New Year and "set the pace" for the months to come.



## Junior Department.

This Department is in charge of REV. S. T. BARTLETT, Napton, Ont. All communications bearing on Junior work should be sent to his address. He invites the co-operation of all Junior workers in making these pages both bright and profitable.

Watch this column for a good recitation ever month. The following is an appropriate one for Christmas. It is by L. F. Armistage, and appeared in "Primary Education":

### What the Mother Goose Children Want for Christmas.

Little Boy Blue would like a new horn

For his will not make a sound ;  
It rusted when he lay so long  
Asleep upon the ground.

And Jack and Jill want a waterpail,  
For theirs has been used so long  
For carrying the water down the hill  
It isn't very strong.

The woman who lived in the wonderful shoe,  
With so many children about ;  
Says a nice, new shoe would suit her well  
For hers is wearing out.

There's Mary Quite Contrary—well,  
The things that she longs for most  
Are silver bells and cockle shells,  
For some of hers are lost.

And Jack Horner wants a large, fresh pie,  
Well stocked with many a plum,  
And hopes to find one every time  
That he puts in his thumb.

Now what does little Miss Muffet want ?  
Why, a bowl for curds and whey,  
As hers got cracked when the spider came  
And frightened her away.

And Simple Simon a penny wants,  
To take with him to the fair,  
That he may with the pie-man trade—  
He'd like to taste his ware.

There's Mother Hubbard, the kind old soul,  
She would like a nice, big bone  
For that hungry, gifted dog of hers,  
Whom all would like to own.

Mr. Peter, Pumpkin Eater wants  
A much larger pumpkin shell,  
For since his wife has worn big sleeves  
She does not fit in well.

Bo Peep really needs a shepherd's crook,  
For when she awoke from sleep  
She forgot to take her crook along  
While searching for her sheep.

Dr. Foster, who to Gloucester went,  
In that heavy shower of rain,  
Would like a pair of rubber boots  
Before he goes again.

But the boy who used to steal the pigs—  
That's Tom, the Piper's Son—  
Does not deserve a Christmas gift—  
He'll surely not get one.

And that little Johnny Green, who three  
The dear pussy in the well,  
What'er he wants he will not get,  
And so he need not tell.

## Notes.

ANSWERS to the Bible Alphabet, given in our last number, are beginning to come in (Nov. 15th) from several quarters, and evince a good deal of careful study. Look for the proper solution and names of the most able competitors in the January issue. In that same number will be given a history alphabet for solution.

SEVERAL inquiries have reached me this past month as to the best way to organize and conduct a Junior League. This is a very large subject, and to all requesting such information I respectfully recommend the Junior League Handbook published by our Book Steward at 35c.

### To Interest the Adult League.

The problem of interesting the adult League in the work of the Juniors is one that has been repeatedly dealt with. One good plan (good, because evidently success-



"GOOD MORNING."

ful), is described in a letter from Miss Florence Rowsome, Burlington, Ont. Part of the letter is as follows: "We decided to entertain the Seniors. This we did last Friday evening. We invited the parents and friends of the Juniors as well as the Seniors. We couldn't have refreshments for so many, so we just had a short programme. Our object was to have a good, sociable time. We tried to have at least one Junior in every family take part in the programme. We had piano solos, recitations, vocal solos and choruses; we also repeated our pledge. We trained our Juniors carefully, and everyone acquitted himself and herself well, and all seemed to enjoy the programme. We had a short intermission when all changed seats. We made the school-room pretty with plants, maple leaves and flags. I think from what people said to me after the evening was over that we will not feel the need of sympathy in future, and if the distance between the two Leagues lessens we would gladly do three times the

work again." Let other Leagues follow the Burlington plan, and by becoming acquainted with one another's work learn the very desirable lesson of mutual sympathy and encouragement.

### To Interest Juniors in Bible Study.

To interest the Juniors in the study of the Bible can best be accomplished by making the study of the Bible interesting to the Juniors. Many plans have been recommended for this. One followed in the Intermediate League of Waterloo is thus outlined by Miss H. Buckborough:

"We ask the boys and girls to read a certain number of chapters, announcing this say a month previous to the examination. Then the evening of the Bible test each one is given a question written on a slip of paper selected from a course assigned them. We begin with say boy No. 1, and ask him to read his question audibly and answer it; if he can answer it, he keeps his slip, but if not, No. 2 is asked for the answer, and if No. 2 answers it, No. 1 has to give up his slip to No. 2. No. 2 is then asked to read out his question, and if he can answer he has two slips in his possession, while No. 1 has none. Now No. 3 is asked in the same way for the answer to his question, and if he cannot answer it, the one that can takes his slip. So you will see the one who has the best knowledge of the reading will be able to get the most slips, then the seals are given accordingly. We have chairs arranged around the room during the evening of the test, so the boys and girls are facing each other.

"No doubt this plan can be improved, but it is working very well with our League."

A neat certificate with red, green or gilt seals (according to merit) is given, and the interest in the study is abundantly maintained by the wholesome competition. Such a plan is workable anywhere.

### Weekly Topics.

DECEMBER 10TH—"LESSONS from the parable of the Sower."  
Matt. 13:1-9, 18-23.

This parable really describes four kinds of ground. After having read over the parable and Christ's interpretation of it, make sure that the Juniors understand at least these points: The seed is the Word of God; the soil, human hearts; the Sower (primarily Jesus Himself) all who teach or preach the Word; the fruit, the harvest resulting from the growth of the seed in the life. The main object of Jesus probably, was to classify the hearers of the Word. Hence the different kinds of ground spoken of: 1st, "Wayside," i.e., the footpath running through the field. This would be hard because repeatedly trodden by the passer-by; this class of hearer is the one who has become hardened by repeatedly rejecting the Word. The seed cannot find suitable place to grow on such hard ground, and the Word cannot find root in such a hardened heart. The birds soon pick up the seed from the foot-path, and Satan, the bird of prey, takes away the Word from the hearer who has not prepared the soil of his mind and affections to give it a proper place for germination and growth. 2nd, "Stoney," i.e., a shallow soil lying on a rock bottom. The seed sown on this kind of

ground would quickly sprout because the underlying stone would reflect the heat of the sun, and provide what gardeners call "bottom-heat," by which the germination is hastened. But such soil quickly dries out, and from its very shallowness is unproductive of perfect fruit. The roots of the growing plant cannot find sufficient moisture, hence soon become parched and the plant dries and dies. People in this class are those who are easily touched because of their emotional excitability; but too often are unable "to stand," because they lack "root," though hold on God. 3rd, "Thorns," i.e., weeds and grain struggle for the mastery. Every Junior has seen such a field or garden and knows that unless the weeds, thistles, briars, etc., are not kept down they will "choke" the good plants and make the garden both dry and unprofitable. So in life; we hear God's Word, but other seeds grow in us and prevent it from bringing forth fruit. This class is very numerous. To keep down the weeds calls for constant watchfulness and uniring work. 4th, "Good," i.e., well-prepared and carefully tilled ground. Such hearers receive the Word intelligently, care for it during its growth diligently, and bring forth perfect (well-developed) harvest . . . Having explained the parable in some such way, let the leader ask such questions as these: What is in the seed? (Life.) What will the seed do when it is sown? (Grow.) Which will generally grow the faster, good seed or weeds? (Weeds.) What is needed that the earth may bring forth her best for us? (Our co-operation.) Will the ground grow something if left alone? (Yes; but weeds.) Does God wish our lives to be weedy or clean? etc.

NOTE.

By preparation in advance, such a lesson as this may be made one of the most profitable object-lessons possible, and greatly helpful to the Juniors in receiving and cultivating the Word of God.

DECEMBER 10th.—"How are we to confess Christ?" Matt. 10: 32, 33.

"Confess" and "deny" are opposites. "Confess" here means "own," "acknowledge," "avow." Confessing Christ, therefore, means to admit His character and claims, and openly avow our obedience to His precepts as well as faith in His atonement. "How are we to confess Christ?" By turning away from sin. (See 1 Kings 8: 33, 35, etc.) This is the first step. By spoken word of faith and avowal. (Rom. 10: 9.) This is public acknowledgment of our acceptance of Christ. By a close following of Christ in outward life and conduct. (Matt. 10: 38, etc.) Thus we confess Him as Saviour, as Teacher, as Master and Lord, and the world recognizes us as His disciples. This is not all. He will also recognize us. There is a day coming when all will "confess" to Him; but that confession is altogether different from the one He requires of us now. "Every tongue shall confess that He is Christ." The confession of earth anticipates and provides for that of the Judgment day. Then, only those who have owned and followed Him on earth will be owned and crowned by Christ in Heaven forever.

Questions.—Why should we own Christ now? What benefits will follow our present acknowledgment of Him? What makes it hard for us to publicly confess Jesus? When and where should we openly avow Him as our Lord and Master? When and where will He own us if we are true to Him? How may we make it easy to own Him before our friends and playmates? What Old Testament characters proved it possible to own Him under trial? Whose case do you recall to prove that if we confess Him on earth, He will strengthen us in our trials and deliver us from our enemies?

DECEMBER 23rd.—"What birthday gifts shall we bring to Christ?" Matt. 2: 1-12. (A Christmas meeting).

The Christmas story is perhaps better known than any other of the Bible. The visit of the Magi is a familiar historical scene in the infant days of the Babe of Bethlehem. The presentation of the "gifts" to Jesus is the basis of this week's topic. The idea of the old Saxon Babe is perhaps as nearly correct as any other. He says "gold" implies the recognition of the Sovereignty of Jesus, "frankincense" the homage due Him as an adorable Divine Being, "myrrh" typified the bitterness of the trials He should bear in His human life and experience on earth. It will therefore be a wise plan to follow up the study of the topic after this plan. What "gifts" can we bring to Him that will extol Him as King, prove our worship of Him as the God-Man, and evince our desire to ease some of the sorrows and lessen some of the cares of the "Man of Sorrows" and acquainted with grief" as reflected in the lives of His children on earth? Our "gifts" will in this way be worthy, not because of their intrinsic value; but because of the spirit and motive that prompted us to make them. Christmas gifts, birthday presents, are sometimes offered in the hope of getting something back again in return. Is this the best spirit? Should we give to Christ in order to get something back again? Is this not a selfish motive? The spirit that is worthy and that makes the gift worthy is affection. With love in our hearts for our friends, we find it a glad some and easy thing to give to them, and the best we have is none to good to prove how much we love them. So with Jesus. He loved, and because He loved, He gave Himself. If we love we too will give, and give ourselves. Because He is King we should give Him our loyalty; because He is Adorable Redeemer we should give Him our worship; because He "bore our sorrows" we should bear the sorrows of His children, and thus showing our love and likeness to Him, make a glad and happy Christmas season in our hearts, homes, schools and neighborhood. The following simple board talk may be used to illustrate the Christmas story:

- \* JOYFULLY.
- \* EARNESTLY.
- \* SEEK.
- \* UNITEDLY.
- \* SERVE.

Like the shepherds, the wise men, and all true worshippers, we should seek Jesus joyfully and earnestly, and then working together we should serve Him unitedly.

DECEMBER 30th.—"What new things do you want to put into the New Year?" Luke 5: 30-39. (A New Year's meeting).

Not only is this the last topic-study in the old year, but it is the last of the 19th century. Before another meeting is convened we shall have passed the dividing line of the centuries. What new things should we carry over with us? A new heart? That certainly ought to go. A new life? That will follow the new heart. A new purpose? Concerning the study of the Bible, as to our habits of prayer, worship, conversation, obliging service to our fellowmen? Yes! These and many more will occur to all. Remember that, as personally responsible to Christ, no other person can do our part for us. Our individual work can be done only by ourselves.

But as a League we can carry new things into the new century. Cannot you decide on some forward movement in your plan? Try something you have not tried before. Get out of ruts. Seek to make and keep a personal freshness in your weekly meetings. To do this you must determine to stay for your meetings and spend time and effort,

and if necessary a little money too, to do the best work for the Juniors. Above all, whether in your individual or collective life, decide to put new energy, but by resolute application you may overcome difficulties that have seemed almost insurmountable in the past. *Resolve and do.*

"We are standing on the threshold, we are in the opened door. We are treading on a borderland we have never trod before. Another century is opening, another century is gone. We have passed the darkness of the night; we are in the early morn. We have left the fields behind us, o'er which we scattered seed; We pass into the future which none of us can read. The corn among the weeds, the stones, the surface mold, May yield a partial harvest, we hope for sixty-fold. Then hasten to fresh labor, to thresh, and reap, and sow, Bid the new century welcome, let the old century go. Then gather all your vigor, press forward in the light, And let your motto ever be: "For God and for the Right."

One of the Common Folk.

He is just a common sparrow,  
Brown of wing and bright of eye;  
Most o' folk's are swearin at him,  
He don't care—no more do I.  
He may nip the leaves, the youngent,  
An' the greenest on the tree,  
Even you an' bring his crowsin  
In to help for all o' me.

I've a likin' for the fellow—  
He's a plucky one you know;  
Time an' again I've heard him  
Chirpin' through the winter snow.  
Only while the storm is fiercest  
Does he hide inside the door;  
At the faintest hint o' clearin'  
Out he comes and chirps once more.

There are many kinds of tempests  
That we all have got to face—  
Don't be sneerin' at a creature  
When you've not his pluck and grace.  
Though he's just a common sparrow,  
Brown of wing and bright of eye;  
'Spouse you take a turn a chirpin'  
While the storm's a sweepin' by.

A GENTLEMAN has a bright little boy who behaves for all the world like other children, which in a child is a virtue, not a vice. The other afternoon he played so hard that he fell asleep, and was put to bed without his supper.

The next morning Harry got up very much refreshed by his long rest, and came down to his breakfast as smiling and happy as could be.

"You were a very good boy, last night, Harry," said a lady. "You went to bed without your supper."

Harry looked at her for a moment in painful surprise, and then all of a sudden his face clouded, and he asked his nurse:

"Did I go to sleep without my supper last night?"

"Yes," said the nurse.  
"Well," said he, between his tears, "I want my last night's supper now."  
And he had it.—*Tit-Bits.*

AN Oregon girl sent 15 cents to a Chicago firm which advertised that that money to send rice for softening and whitening the hands. This was the reply: "Soak them well in diswater three times a day while your mother rests." The advice was worth the money.

### Chinese Servants in the East.

The recent movement in favor of bringing Chinamen from California for domestic service, by way of settling that much mooted problem, has received an effectual quietus by late developments. The Chinese have been employed in California as house servants with some success, but are sure to be extremely untruthful and untidy in many ways. They have a pleasant way of leaving without a moment's notice and paving the way for a return, if they should so desire, by writing on the wall of the house a warning to other servants. One ingenious and unscrupulous rascal left a cabalistic inscription informing his celestial successor that "Man of house kill Chinaman easy. Plant him in back yard, one week." Naturally the successor, when he saw the notice, left in a hurry, but told the cause to a servant in a neighboring house through whom it reached the "man of house." Milder warnings run: "Lady much acid," "No plenty eat," etc.

### "There's Your Answer."

Dr. Berry, of Wolverhampton, had he followed the orders of his medical advisers, would have been seen less frequently in the pulpit towards the close of his career than he was, but the minister's keen desire to miss no opportunity of addressing large congregations frequently led him to disregard all warnings concerning himself.

On one occasion, when the exertions of the previous Sunday had made him more than usually low-spirited, he received a letter which caused him to rush off in his slippers to his doctor's and forestall the admonition which his disobedience merited. "There's your answer!" he exclaimed, throwing the letter toward the doctor. "You nearly killed me yesterday, and there's your answer."

The letter recounted the story of a man who had determined to commit suicide. "I felt I must come to Queen Street Chapel before I went down to New Bridge, I had never heard you preach, but I felt I must hear you to-night. How did you know that I was there, and that I was going to put an end to myself? I went home instead, and I am writing to tell you that the sermon you preached to me to-night saved my life and saved my soul. May God bless you!"

### Cumulative Economy.

An old bookkeeper, says in *The Youth's Companion* that it is surprising to see how many valuable things a man can buy if he simply economizes in little things.

"I once made up my mind I would become the possessor of a gold watch. I saved up the money for it in this way: When I felt like eating a fifty-cent luncheon, as I often did, I ate a twenty-five cent one instead, and put the other quarter aside for my watch fund. You will hardly believe it, but in less than six months I had saved money enough to purchase the watch."

"But you don't seem to have bought it," said his friend, observing that there was no outward sign of such a purchase.

"Well, no. When I found how easily I could get along without fifty-cent lunches, I concluded I could get along without the gold watch, and the watch fund is growing into a house and lot fund now."

"FORWARD," one of our most valuable exchanges, contains the following bit of news: "There are to be no docked horses in Colorado. A law has been passed making it unlawful to import any horses with docked tails, as well as illegal for a horse owner to so mutilate any animal he owns. A fine of not less than \$100 or thirty days' imprisonment is the penalty."

There are many makes of Typewriters, but only one that is built "Right Side Up," not "Up Side Down," with a Double Type-bar and Visible Writing.



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**Oliver**



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